



The Baptist Record

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Williams loses, climbs Union church steeple

Union Baptist Church in Pearl River Association set a new high attendance record on High Attendance Day, Oct. 28. A friendly contest between the pastor, G. A. McCoy and the minister of education, Dionne Williams, created excitement in the Sunday School. A high attendance goal of 1,500 total people in Sunday School for the month of October was set. The conditions of the contest were that the Sunday School must average 353 for the first three Sundays of October plus reach the High Attendance goal of 441 on the last Sunday. McCoy said the church would do it. Williams said the church wouldn't. The loser had to climb the steeple.

A new attendance record of 442 was set even before High Attendance Day

on Oct. 6. Overall, Union had three 400-plus Sunday School attendance days in October 1 a feat never before accomplished. On High Attendance Day itself, all attendance records were shattered with an attendance of 498 on a rainy, cold Sunday. Williams climbed the steeple after Sunday School and shouted that he was wrong and McCoy was right.

A new educational building has provided the needed space for the Sunday School to expand. Sunday School attendance has grown by almost 50 percent in the last six years.

An emphasis on evangelism through the Sunday School and MasterLife has increased baptisms especially among adults.

Choir member, saved by CPR, is back — singing again

Mrs. Evelyn Lindsey, better known as Miss Pokey, is back singing in the choir, stronger than ever, thanks to some fast thinking of her fellow church members, and the practice of CPR.

"She's been singing in this choir for more than 25 years," said Slater Murphy, minister of music at Fairview Church, Columbus. "She was one of its charter members."

On Sunday morning, September 15, 1985, it looked for a few moments as if she would not be singing in the choir again. Before the 10:15 a.m. service, the choir had been doing its warm-up rehearsal. Some were still putting on their choir robes, when suddenly Mrs. Lindsey blacked out.

Suzanne Cheney, a teacher of CPR, happened to be there; she saw that Mrs. Lindsey had stopped breathing.

Checking and finding no pulse, she immediately began CPR. Then shortly, Gloria Kain, a nurse, came in and took her turn at assisting with the CPR. Two men stood by to help in any way needed. Another choir member called an ambulance. Others stood in the corridor, praying.

In several minutes, Mrs. Lindsey began breathing again. When the ambulance arrived, the technicians took charge of her treatment.

She had indeed had a heart attack, but after a month or so of rest is back at Fairview, singing in the choir.

Gloria Kain, nurse of Golden Triangle Regional Medical Center and daughter of Guy Reedy, pastor of First Church, Water Valley, said, "What a joy it is to see her up and walking around. I'm so glad I was there and could help when I was needed!"

Week of Prayer for Foreign Missions

December 1-8, 1985

Lottie Moon Christmas Offering
National Goal: \$70,000,000

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

5,000 children participate in "Rainbow Street" program

HAMBURG — In nine different cities throughout the Federal Republic of Germany some 5,000 children have been introduced to the "Rainbow Street" (Regenbogen Strasse) program.

"Rainbow Street" is a six meter long puppet theatre. Eight scripts, now revised, contain discussions about the Bible, God, Jesus, prayer and the church. The goal is that children will experience through the puppet shows that Jesus is a reliable friend, that the Bible is the word of God, and that faith gives them future and hope in life. The name "Rainbow Street" calls to mind the promise of God to his people.

Between May and September 1985 the program was on a trial run in the mission tents of the Baptist Union (BEFG). Now it will be presented to the BEFG congregations.

The project began in 1983 under the leadership of Hinrich Schmidt of the Youth Department of the Baptist Union.

Spanish Bible under revision

EL PASO, Texas (USA) — A 1960 Bible version in Spanish, the "Reina Valera" is being revised by the Baptist Spanish Publishing House in El Paso, Texas.

The "Reina Valera Actualizada" is scheduled for completion in 1987.

Jose Borras, president of the Spanish Baptist Theological Seminary in Alcobendas (Madrid), has spent two months recently in El Paso as a major contributing editor for the Old Testament section.

(A biography of Borras was released last year, written by Indy Whitten, Mississippi missionary to Equatorial Guinea.)

Editorials by don mcgregor

Thankful? Yes, but . . .

"O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker."

These are the first six verses of the 95th Psalm. The main portion to be considered at this season of the year, of course, is "Let us come before his presence with thanksgiving."

The psalmist, naturally, had never heard of having an established holiday that would, ostensibly, be given over to expressing thanks to a bountiful Creator for the blessings he had provided. It is likely, on the other hand, that those early pilgrims on New England's shores had the passage above or a similar one in mind as they did establish the practice we observe as Thanksgiving.

We are in the Thanksgiving season, and our minds and hearts need to be attuned to the blessings that are ours in a land of plenty. Not everyone who lives in our land, however, has access to the plenty that is available. And not everyone who is alive on this earth has anything like what we have as average Americans.

So as we give thanks for what we have, we must remember also to bring before the Lord of the harvest those who have so little and could exist on

what we throw away.

An old song has a line which goes, "The moral man came to the judgment, but his self-righteous rags would not do. The crowd that had crucified Jesus had passed off as moral men, too."

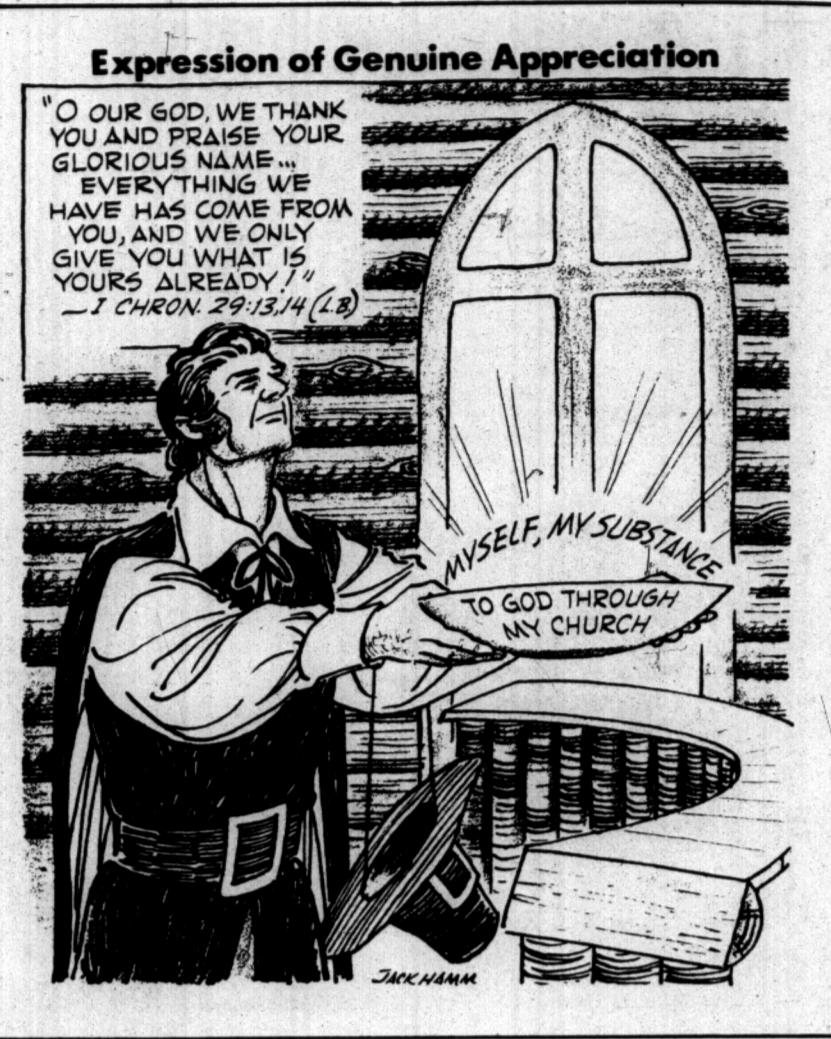
Those of us who read these lines are the religious leaders of our day just as those who crucified Jesus were the religious leaders of their day. Let us pray that we will not be so caught up in the sins of our own times such as gossip, slander, and backbiting that we fail to look about us and find what it is that we really need to be doing, and that is serving our fellow man. And a part of this service could well be helping him to have enough to eat.

While we sit in our self-righteous attitudes and give thanks for our plenteous bounty, a world is starving

to death. We have tried to help, some of us, it is true. But those who have tried can do more, and those who have done nothing can do something.

So as we approach the Lord in our "righteousness" and thank him for allowing us to be placed in the land that is so plenteous, let us not neglect to look deep into our own lives and see what we really look like. Then let us give thanks for that greatest gift of all — our personal salvation — and let us remember those who have no reason to feel any less deserving than we but who were not privileged to be placed where there is so much.

We can be thankful, and we must. We must also remember those who ache to have only a portion of what we have and would be doubly thankful for it, but it just didn't fall their lot.



The missions response

The theme for the 1985 Week of Prayer for Foreign Missions is "And I Will Pray." And perhaps prayer has been a secondary element of our emphasis on foreign missions at Christmas. We have continually emphasized the need for money, and that need has not been diminished in any way. The Foreign Mission Board depends on the Lottie Moon Christmas Offering for just about half of its annual income. The other half comes from the Cooperative Program.

Of more importance, however, is the need for prayer. If we will pray with conviction, the money will be forthcoming. It stands to reason that as we are considering the efforts we are to expend in the name of the Lord of

creation, we need to be in touch with the Lord to determine our actions and to find our inspiration to act. We do need to pray. It is significant that the season is known as the week of prayer. If 36,000 Southern Baptist churches would spend the time between Dec. 1 and Dec. 8 in concerted prayer, there is no limit to what would be accomplished. The Lord would be in control, and there is no limiting the accomplishments of the Lord.

But the money is necessary also if we continue to carry on a foreign missions enterprise in such a fashion as we have established to this point. The goal for this year is \$70 million.

General operating expenses will account for \$39,854,000 of the total; and of this figure, \$13,265,000 will go for

support of 1,600 missionaries. Almost \$6 million will go for a missionary pension plan, and a little more than \$4 million will be allocated for new missionaries.

There will be housing allowances, income taxes owed to governments other than the United States, longevity allowance, self-employment tax assistance, major medical expenses, and education of missionary children. There are numerous other items in the general operating fund.

Field operating expenses will get \$23,571,000, broken down for the eight areas. Europe and the Middle East will get \$3.21 million; South and Southeast Asia, \$3.25 million; East Asia, \$4.3 million; Eastern Southern America, \$3.46 million; Middle

America and the Caribbean, \$2.75 million; West Africa, \$2.2 million; Eastern and Southern Africa, \$2.75 million; and Western South America, \$1.651 million.

The remaining \$6,575,000 will go for capital needs.

These are broad figures. A detailed breakdown for the total Lottie Moon budget is available in the *Baptist Record* office.

"And I Will Pray" is the theme, and prayer for our foreign mission enterprise is certainly necessary. And so is the money. The Season of Prayer for Foreign Missions and the Lottie Moon Christmas Offering for Foreign Missions are both vital parts of our response to the Great Commission.

We must not fail in either.

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Guest opinion . . .

Pray without ceasing

By Betty Whitson

BIRMINGHAM, Ala. — The Great Commission calls us to obedience that is demonstrated in giving, going, and praying. This call does not distinguish between those who go and those who stay. All Christians should be involved in fulfilling the Great Commission.

The faithful Christians staying at home do "go" through their gifts. The Lottie Moon Christmas Offering and vital Cooperative Program monies provide essential support. In the same spirit, Christians serving overseas must also give in order that the gospel may be spread to still more lands.

Southern Baptists have developed a beautiful process whereby the gifts of the multitude make it possible for a minority to go and minister.

Missionary homes become hotels for travelers, hospitals for the sick. Our vehicles transport people to religious services or to find medical help when needed. Missionaries

neither deserve nor desire praise for our actions. You would do the same if you were here. We are an extension of your arm of concern.

While giving and going are important, we must remember that they are never adequate apart from prayer. For this reason, Southern Baptists must take seriously the 1985 Week of Prayer for Foreign Missions theme "And I Will Pray." I would urge Southern Baptists to consider the theme in three ways.

First, there must be continuous prayer. Missionaries appreciate prayer support during the week of prayer, on our birthdays, and on other special designated days. But we face great need every day.

We need wisdom to understand the language and culture of the people. We need divine guidance in relating to others in a redemptive way. We need courage to tackle difficult issues.

We need to know the peace of God when failure comes often and success seldom. Pray without ceasing, Southern Baptists.

Secondly, I would ask that you pray intelligently. World awareness helps as you pray for world needs. Information concerning world needs can be gained from week of prayer materials as well as articles published throughout the year in missions periodicals. Knowledge of worldwide needs can also be increased through correspondence with missionaries on the field. We are happy to hear from those seeking information concerning missions work in our area.

Finally, Southern Baptists, pray for laborers. Pray for more missionaries. In my area of South West Africa (Namibia) alone we need three additional families to help meet the spiritual needs of the people. Pray also that God will call our workers

from among the national Christians. We know that the spiritual needs of the world cannot be met by importing foreign missionaries. Pray for more national workers who know the language and culture of their people and who will be willing to labor with missionaries in a united effort of sharing the gospel with all mankind.

Betty Whitson is a missionary serving in South West Africa (Namibia).

Thanks to accompanists

A word of thanks is due to a couple of people who participated in the Mississippi Baptist Convention this month. Not much has been said about the pianist and organist, but their contributions were outstanding, and the convention would have been lackluster without them.

Both are from First Church, Jackson. Becky Payne was organist, and Eva Hart was pianist. They added significantly to the convention's inspiration. — Editor

Endowment campaign nears \$11 million

An initial report on the unified endowment campaign for Mississippi College, William Carey College, Blue Mountain College, and the Baptist Children's Village has revealed that almost \$11 million has been raised toward the total goal of \$40 million, according to Harry Vickery of Greenville, general chairman of the fund raising effort known as Mississippi Mission. The total reported was \$10,940,398.

"This represents the initial surge of this great mission," he said. "People across the state are responding to the needs of Mississippi College, William

Carey College, Blue Mountain College and The Baptist Children's Village."

Vickery pointed out that current pledges more than double the endowments of the four institutions, now totalling \$9,519,909. "We have the responsibility to support Christian higher education and child care, and we have the ability."

The Mississippi Baptist Convention authorized the unified endowment campaign at its convention last November. The Education Commission recommended the goal to raise the endowments to \$7,142 per student and child, the average across the Southern Baptist Convention.

Elena cleanup work continues on coast

By Tim Nicholas

Remnants of Hurricane Elena's destruction still pockmark the Mississippi gulf coast, but repairs continue, including the properties of Mississippi Baptists.

At Gulfshore Baptist Assembly, Pass Christian, manager Frank Simmons declared that "auditorium work is ahead of schedule." Gulfshore survived Elena, sustaining a total of \$932,035 in damages, \$295,229 of which is being borne by the Convention Board, the rest by the insurer.

The auditorium roof was torn off and virtually every room on the grounds was damaged either by water or the high winds.

"We're looking to having the faculty fully operational in the spring," said Simmons, who noted that the regular summer reservation procedure is still intact with reservations accepted postmarked March 1 or after.

William Carey's Gulf Coast campus, which had three of the four new apartment buildings destroyed by Elena, is also recovering. According to John Forde, public relations director, the first building with 24 units is nearing completion with occupancy beginning next week and two of the others should be completed in February with the fourth finished in the spring. The pier is being repaired

with labor assistance from the Navy Seabees.

Forde said that the residences will be available for group use in the summer. Those interested should contact him in Hattiesburg 582-5051 or contact Joe Moore on the coast at 896-4455.

Driving along highway 90, one sees that business signs are still broken and bent, roofs still patchy, fences not yet mended. Even church signs, such as that of First Church, Gautier, hasn't been replaced yet. That doesn't mean that the churches haven't been busy with repairs.

First, Gautier lost, for the second time, a piece of its auditorium roof. The first loss was with Hurricane Frederic. And it lost the roof of its gym, too. Pastor Billy Williams said the church met for several weeks in a neighboring school, and now in the gym.

Said Williams, "The first order of business is to get the gym repaired so we can move into the gym and begin work on the sanctuary." The church settled for \$332,000 in insurance and as repairs are made, said Williams, "We're redesigning the front to keep from having such a large overhang." He said the overhang acts "like a sail" in the wind.

Damages to Christ Temple Church (Continued on page 13)



Gulfshore auditorium repairs near completion.

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The Baptist Record

Crowders to proceed with bylaws lawsuit

By Dan Martin

BIRMINGHAM, Ala. (BP)—A group headed by Mr. and Mrs. Robert S. Crowder of Birmingham, Ala., will proceed with the filing of a lawsuit against the Southern Baptist Convention.

Crowder told Baptist Press the group—"Baptists Committed to Fairness"—has instructed its attorneys, Bondurant, Mixson, and Elmore of Atlanta, to proceed with the filing of a suit to enforce the existing bylaws of the Southern Baptist Convention.

The Birmingham layman declined to name others involved in the group, but said he and other representatives will meet with attorney Emmet J. Bondurant in Atlanta Friday (Nov. 22) to discuss the suit, including the specific complaint, who will be named as defendants and in which court—state or federal—the suit will be filed.

Crowder said "Baptists Committed to Fairness" are from "several states" but declined to comment further "because that is involved in the drafting of the complaint." Earlier Crowder had indicated the suit may be a "class action," which seeks to have a number of persons join the complaints.

Filing soon

He said "it is expected the suit will be filed in a court in Georgia in late November or early December," noting the SBC is a Georgia corporation.

Bondurant told Baptist Press the suit could be filed either in federal district court or in Fulton County Superior Court.

The focus of Crowder's complaint is Bylaw 16 of the Southern Baptist Convention, which says members of the SBC Committee on Boards, Commissions and Standing Committees "shall be nominated" by the convention's Committee on Committees.

During the 1985 annual meeting of the SBC, June 11-13, in Dallas, SBC President Charles F. Stanley of Atlanta, ruled that challenges to the nominations of the Committee on Committees must be made one-by-one. His ruling was overturned by a ballot vote (12,576 to 11,801).

Subsequently, on the advice of Parliamentarian Wayne Allen of Briarcrest Baptist Church of Memphis, Tenn., Stanley said nominations may come only from the Committee on Committees and ruled numerous further efforts to amend the report out of order. The Committee on Boards slate of nominees was elected 13,123 to 9,581.

Crowder has claimed the interpretation and rulings on Bylaw 16

violated his rights as messenger. The Crowders and Bondurant appeared at the September meeting of the SBC Executive Committee, seeking to have the body overturn the action of the convention. The Executive Committee, after an executive session, voted to "affirm" the actions of the convention.

In late October and early November the Executive Committee's Bylaws Workgroup conducted two telephone conference calls and announced they will present an amendment to Bylaw 16 when the Executive Committee meets Feb. 17-19, 1986, in Nashville.

The amendment will allow further nominations from the floor, but limits nominations to one per messenger, thus eliminating the proposal of alternate slates.

Crowder and Bondurant were critical of the Bylaws Workgroup action, as well as the Executive Committee's response to the complaint.

"The . . . amendment imposes even greater restrictions on the messengers than did Dr. Stanley's ruling in Dallas," Crowder said. "As a practical matter, this proposal effectively blocks all power of the SBC messengers to amend the report . . ."

Bondurant said there currently are 54 members of the Committee on Boards and to amend "would require 54 people making 54 separate nominations. As a practical matter, it could never be successfully amended unless the convention is prepared to stay convened for several weeks and to devote sufficient time to this matter."

Crowder said that because the Executive Committee "affirmed" the actions of the Dallas convention, and the SBC Peace Committee "has announced its decision to address doctrinal questions first, it does not appear that any of the issues concerning the integrity of the SBC bylaws will be addressed within the SBC before the Atlanta convention (the annual meeting of the SBC, June 10-12, 1986)."

"Remedies exhausted"

"For these reasons, 'Baptists Committed to Fairness' feel that all remedies within SBC procedures have been exhausted. The SBC Executive Committee must now bear the responsibility for the fact that the bylaw violations must be remedied by a court decree, rather than by action from within the SBC," Crowder added.

Crowder quoted an article from an Atlanta newspaper which said the SBC "may be on the brink of schism," and said the group "does not wish to see such schism occur, nor does it wish to see the democratic principles embodied in the SBC bylaws ignored."

He claimed the actions of the Executive Committee and the Bylaws Workgroup "have made it abundantly clear that the time for quiet efforts to effect change has passed. These efforts toward compromise and the spirit of compromise are not being reciprocated."

The layman noted Stanley had quoted I Corinthians 6:1-8, in a previous news story. The Scripture concerns Christians taking other Christians to court "before unbelievers."

"More incumbent"

"I knew that Scripture before he (Stanley) quoted it," Crowder said. "I believe I have done everything I can to try to keep from going to court. What Dr. Stanley has failed to realize is that the Scripture is a two-edged sword. It is more incumbent on Dr. Stanley, the Executive Committee and the officers of the convention to try to settle this matter out of court than it is to me."

"I have called to their attention that there was a wrong committed. I have spent much time and several thousand dollars trying to do right. I have tried in good faith, and now I am just leaving it in the hands of the Lord."

"Dr. Stanley violated the bylaws; Bob Crowder didn't. He (Stanley) hasn't said the first word. I haven't (Continued on page 5)

Religious observances protected

WASHINGTON, D.C. (EP) — A recent Supreme Court ruling doesn't exempt employers from having to reasonably accommodate workers' religious observances, according to the Equal Employment Opportunity Commission.

The job-bias agency will continue to handle complaints dealing with reasonable religious accommodation, and will continue to enforce federal civil-rights laws which bar discrimination against employees based on religion.

In June the Supreme Court struck down a Connecticut law which required employers to provide workers a day off for religious observance. The Court said the law was unconstitutional because of it established an absolute duty for employers beyond the requirement of "reasonable accommodation." But concurring opinions said the federal requirement of religious accommodation was still valid, subject to consideration of hardship caused an employer.



From left are Earl Bruce, Alton Bethany, Jeff Twiner, James Richardson, and Truett Smith. The men presented the deed for Crestwood Church to Richardson, Hinds-Madison moderator.

International pastors' meet to be held in Ruschlikon

RUSCHLIKON — An International Baptist Pastors' Conference will be held in Ruschlikon from July 1-10, 1986 at the International Baptist Theological Seminary.

Speakers will include Prof. Eduard Schweizer of the University of Zurich and Gunter Wagner of the Ruschlikon faculty.

The conference will have study excursions to significant sites of Baptist and Anabaptist History, fellowship and discussions with Baptist pastors from many countries, and visits and worship with European Baptist congregations.

The cost, including conference fee, meals, lodging and excursions for European pastors is Sfr. 700.00. The fee for spouses is Sfr. 500.00.

For further information and registration contact Altus Newell, President; Baptist Theological Seminary; Gheistrasse 31; CH — 8803 Ruschlikon, Switzerland.

Congregation donates to association

By Tim Nicholas

Jackson's Crestwood Baptist Church died in April but was reborn this month with a new assignment.

The West Jackson church at 1611 Bailey Avenue, suffering from dwindling membership and in a transitional community, disbanded and gave its properties to the Hinds-Madison Association whose executive committee last week voted to move its mission center there. The center will be called Crestwood Baptist Mission Center.

The current mission center at 418 Whitfield Mills Road is in cramped quarters, reported Jay Brister, director of missions, and the new property will allow space for a full program. Luther Tucker is mission center director.

The church can accommodate 700 in worship and education.

The gifts come on the heels of an architectural study of the old mission center, the renovation of which was to take at least \$214,000 and would cause the center to lose one third of its parking and all of its tiny playground. Brister said the association would sell the old mission center.

According to Brister, First Church, Jackson, was giving \$10,000 toward remodeling and a new roof for the Crestwood property.

And I will pray . . .



"We have an urgent request to pray for personnel for this field. We have requests for two other couples to begin work on the part of Equatorial Guinea which is on the continent of Africa. New couples who come here must be found, appointed, go to orientation, and

then to Spain to study Spanish for nine months. We have made an exploratory trip to the continental part of the country and have seen the great needs there.

"Never before have we felt such a need for intercessory prayer, to cut through the 'jungles' of superstition, fear, and meaningless tradition and reach the hearts of people."

—Charles Whitten (Mississippi), Southern Baptist missionary, Equatorial Guinea

Will you join him in praying?

Week of Prayer for Foreign Missions December 1-8, 1985

Mississippi

Kate calls disaster unit to duty

Hurricane Kate, which spared the Mississippi coast last week, did not spare the Florida Panhandle. Property damage appeared to be lighter than expected, yet more than 100,000 homes were reported to be without electricity.

In the wake of Kate, Mississippi Baptists were asked to help with emergency feeding. Kate hit Florida late Thursday evening and the Mississippi unit was on the road that next morning, led by Jim Didlake, of the state Brotherhood Department.

Assigned first to Tallahassee, the unit fed 600 Saturday at noon and helped prepare 1,000 sandwiches that evening. They moved closer to the coast, to the parking lot of First Baptist Church, East Point, the next day and fed 600 Sunday at noon and Monday about 800.

Coordinator Paul Harrell of the Brotherhood Department, said power was back on in most areas and the unit would be deactivated Tuesday after lunch.

Volunteers traveling with Didlake included Phil Phillips, Paul Hill, Wayne Burnett, Garvin Herrington, Elmo Bounds, Gary Keen, Steve Griffin, Jerald Welch, Buck Fortner, and Charles Jones.

Alabama and Tennessee units were also activated.

Too many people are ready to carry the stool when the piano needs to be moved.—Quoted in Grit

Associations receive recognitions for growth achievement in 84-85

The second annual Associational Awards Banquet was held at the Calvary Baptist Church in Jackson, between sessions of the state Baptist convention. Directors of missions, associational staff, and spouses were guests.

Directors of missions and their staff members were the recipients of award plaques for outstanding accomplishments during the 1984-85 year in various program and ministry areas of their ministry to their local churches in the associations.

The local church letter reports were used as the criteria for determining awards presented by the various convention board departments to the associational leadership. Certificates were also provided for the associational program leaders when plaques were presented.

For the first time an award of excellence plaque was presented. This special recognition was received by J. C. Renfroe in behalf of the Rankin Association, along with the certificate for him. This is presented to the association and director for ex-

cellence in all church growth categories listed in the church letters.

The award reflects broad and significant growth by directors of missions, associational program leaders, local church leaders and members. This award will be given each year to the deserving association and director of missions through 1990 in conjunction with the Bold Mission Thrust emphasis.

The following awards were presented for most effective achievements and accomplishments to the following directors of missions and associations.

Largest numerical increase in Sunday School enrollment: William P. Smith III, Lee.

Highest percentage increase in Sunday School enrollment: Olyn Roberts, Union.

Largest percentage of churches with enrollment gain in church training: Horace Glass, George.

Largest number of church training leadership study course awards: J. W. Brister, Hinds-Madison.

Highest ratio of baptisms per 100 members: Foy Rogers, Chickasaw.

Highest total number of baptisms: J. W. Brister, Hinds-Madison.

Largest numerical increase in resident church membership: J. W. Brister, Hinds-Madison.

Largest percentage increase in resident church membership 1984-85: Don Stanfill, Marshall.



Front row, left to right: Olyn Roberts, director of missions, Adams-Union; Charles Nikolic, director of recreation/retreat manager, Hinds-Madison; Horace Glass, director of missions, George-Greene; Jim Dalrymple, associate director of missions, Gulf Coast;

Second Row, left to right: Lavon Hatten, director of missions, Warren-Yazoo, Sharkey-Issaquena; J. C. Renfroe, director of missions, Rankin; J. W. Brister, director of missions, Hinds-Madison; William P. Smith, III, director of missions, Lee; James Webster, church services director, Hinds-Madison; Bobby Perry, director of missions, Gulf Coast; Don Stanfill, director of missions, Marshall, Lafayette.

Largest numerical increase in music enrollment 1984-85: J. C. Renfroe, Rankin.

Largest percentage increase in music enrollment: Olyn Roberts, Union.

Largest numerical increase in Brotherhood enrollment: J. C. Renfroe, Rankin.

Largest percentage increase in Brotherhood enrollment: Lavon Hatten, Sharkey-Issaquena.

Highest number of churches with missions committees: Bobby Perry, Gulf Coast.

Highest percentage of churches with missions committees: J. W. Brister, Hinds-Madison.

Highest numerical increase in WMU enrollment: Bobby Perry, Gulf Coast.

Highest percentage increase in WMU enrollment: Harry Phillips, Benton.

Highest number of church study course awards: J. W. Brister, Hinds-Madison.

Highest percentage of churches earning study course awards: Lavon Hatten, Sharkey-Issaquena.

Highest per capita giving to churches: J. W. Brister, Hinds-Madison.

Highest per capita Cooperative Program giving churches: Lavon Hatten, Yazoo.

Grissett is associational administration consultant, Mississippi Baptist Convention Board.

Bennett unveils proposed educational voucher plan

By Kathy Palen

WASHINGTON (BP) — After holding it in the wings for a number of months, the Reagan administration finally ushered its proposed educational voucher program into the spotlight during a news conference Nov. 13.

The program, dubbed The Equity and Choice Act of 1985 (TEACH), would allow parents of educationally disadvantaged children to obtain vouchers that in turn could be "spent" at the school — public or private — of the parents' choosing.

Since last summer, U.S. Secretary of Education William J. Bennett repeatedly has vowed to find a way around a Supreme Court decision which held unconstitutional New York City's program of sending public school employees into private schools to provide specialized services under Chapter I (formerly Title 1) of the Elementary and Secondary Education Act of 1965.

During the news conference, Bennett stated the high court did "not say private and parochial students could not receive Chapter I services, but just not in the way they had been."

A written explanation provided by the Department of Education explained the proposed voucher program "would be clearly distinguishable, for it minimizes the 'entanglement' of church and state that concerned the court" in its earlier decision.

"A Ticket"

In introducing the proposed bill, Bennett said the voucher program will give parents "a ticket to find the best possible schools for their children." These schools, Bennett expanded, could include private, church-related elementary and secondary schools.

Currently, federal funds provided through Chapter 1 go to public schools that provide education services for children who are economically and educationally disadvantaged. These services typically are provided during the regular school day by trained specialists in separate classrooms. In some cases, instruction is offered after school.

Under the administration's proposal, the parent of a student eligible for Chapter 1 services could choose to allow his or her child to remain in the school the child currently attends, where the child would continue to receive compensatory services. The parent, however, could opt to obtain a voucher for use in another public school in the same district — if the district permits such intradistrict transfers; an eligible private school.

The voucher could be used for compensatory services provided by the school, for tuition, or for a combination of compensatory services and tuition, at the parent's option.

Bennett claimed the proposed legislation, which calls for the voucher program to take effect July 1, 1986, would accomplish three major goals:

— increase educational opportunity for disadvantaged children by expanding the range of choices available to them under Chapter 1

— increase parents' involvement by providing choices as to the educational program that best meets the needs of their children;

— promote a healthy rivalry among schools to meet the needs of disadvantaged children.

Some 4.8 million disadvantaged children now qualify for Chapter 1 participation, according to Department of Education figures.

Eligibility for participation is determined by the local school district under criteria of the federal statute.

Although the average voucher would be worth \$600, the actual value would vary. A voucher would be worth a local district's total Chapter 1 allocation — minus administrative expenses — divided by the number of Chapter 1 students participating in the district.

Bennett stated the voucher program would be "revenue neutral" — no funds other than those already budgeted for Chapter 1 services would be required. Bennett's under secretary, Gary Bauer, contended budget costs have been a major obstacle in obtaining passage of the Reagan tuition tax credit proposals, but should not be a factor in Congress' decision.

The bill was expected to be introduced in Congress within a few days. Sponsors will be Sen. Orrin G. Hatch, R-Utah, and Rep. Pat Swindall, R-Ga.

"As chairman of the Senate Labor and Human Resources Committee, to which TEACH will be referred, I guarantee that this innovative and sensible approach will have high priority for serious consideration by the United States Senate," Hatch commented.

Rep. Augustus F. Hawkins (D-

Calif.), chairman of the House Education and Labor Committee, however, expressed strong opposition to the bill.

"Vouchers are a backdoor attempt to dismantle federal aid to education and will cause irreparable harm to Chapter 1, by far one of the nation's most successful education programs," said Hawkins. "Bennett's plan to offer vouchers — worth about \$540 — in the expectation that children will be able to gain admission to any school of their choice plays a cruel hoax on the nation's very poorest families.

"This legislation is loosely drawn and most likely unconstitutional. It is fatally flawed and will fall of its own weight."

Robert L. Maddox, executive director of Americans United for Separation of Church and State, echoed Hawkins' concern over the constitutionality of the proposal. "It is a clear violation of the establishment clause of the First Amendment," Maddox declared. "It also would be bad for schools — schools — for wherever government money goes, government control will soon follow."

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, called the legislation "unfair, unconstitutional, undemocratic, and unhealthy for public education."

"This is yet another attempt to divert dollars dedicated for public education into private and parochial schools," Dunn continued. "Virtually all Baptist conventions that represent the 27 million Baptists in this country have repeatedly reaffirmed their opposition to parochial schemes and they will surely see through this slick subterfuge."

Kathy Palen writes for the Baptist Joint Committee.

West Virginia floods affect Baptist churches

By Jack Walls

ST. ALBANY, W. Va. (BP) — Recent floods in West Virginia brought disaster to numerous towns with names like Weston, Moorefield, Petersburg, Marlinton, Parsons and Rolesburg.

There are Southern Baptist churches or missions in or near all these communities.

The Northfork Mission, located near the Northfork River in Riverton, W. Va., has serious structural damage. All the brick was washed away from one side and the back wall of the building has a serious crack in it.

There are three to four feet of mud and debris in the building and the furnishings have been washed away or destroyed. Mark McAlister, church starter and missions consultant in the Eastern Panhandle Association, said most of the damage was caused by the force of the rushing water. "It just swept away everything that got in its way."

McAlister said no other Southern Baptist churches in his area suffered serious damage. However, a number of church families were left homeless or suffered damages.

McAllister said people are responding and the big problem now is trying to coordinate flood relief in the devastated area.

Southern Baptists throughout the state and nation are responding to the emergency. The Home Mission Board has released \$10,000 for emergency food supplies. The state convention designated \$3,000. A total of \$13,000 with the food supplies has already been sent to the devastated areas.

Southern Baptist Chapel at Rolesburg, W. Va., was the only building of any size in the community not damaged and is being used as the National Guard headquarters. It also is being used as the central distribution center for emergency supplies including food, clothing, blankets and fuel and other essential items.

The state convention has sent a large tent to the Rolesburg church at the request of Pastor Olin Phillips to help store the materials and supplies to be distributed.

Jack Walls is editor of the West Virginia Baptist paper.



Convention officers

Pictured are Larry Otis, Tupelo, secretary; Eddie Hamilton, Carthage, president; and Paul Stevens, Jackson, vice president, who were elected officers of the Mississippi Baptist Convention Board after the MBC. These three, along with the following, will be serving on the Executive Committee. All were elected by the full board: Gayle Alexander, Tupelo; Marvin Bond, Starkville; Ed Deuschle, Fulton; Bill Duncan, Booneville; Bartis Harper, Tylertown; Jimmy Harrington, Columbus; James Lewis, Blue Mountain; Jerry Mixon, Winona; Charles Nestor, Bruce; Powell Oglethorpe, Hattiesburg; Donald O'Quin, Charleston; Odean Puckett, Natchez; James Ruffin, Meridian. Ex officio are Frank Gunn, MBC president, and Mrs. James ('Wilda) Fancher, WMU president.

Crowders to proceed

(Continued from page 3)

heard Dr. Stanley or Wayne Allen or anybody trying to make things right with the 12,500 people who said they had done wrong. They have the responsibility under Scripture to make things right, and as far as I am concerned they broke the constitution and bylaws. Bob Crowder didn't."

He added, "in my opinion" the Executive Committee, in declining to act and in "affirming" the actions of the SBC, "did worse than Stanley did."

Crowder added he plans to "do whatever is necessary to get the bylaws enforced . . . to correct the violation and to make sure they aren't misinterpreted anymore. Somebody

has got to have the courage to stand up and fight for our rights. They violated them . . . Dr. Stanley and his parliamentarian."

Bondurant added he has been "disappointed in the response" of the convention officials and the Executive Committee. "There are those who profess a desire to avoid a confrontation, but they seem unwilling to take any steps to that end."

Bondurant said the suit "will probably" name the SBC and the Executive Committee, which is incorporated in Tennessee. It might name Stanley, Allen, or others, he said, adding "there are a number of other possibilities."

Dan Martin is BP news editor.

PASTORAL EVANGELISM CONFERENCE

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Winston-Salem, N.C.



Frank Pollard

President
Golden Gate Baptist
Theological Seminary
Mill Valley, Calif.



Frank Crumpler

Director, Specialized
Evangelism Department
Home Mission Board
Atlanta, Ga.



Bill Cox

Supervisor, Program and
Promotion Section
Conference Center Division
Sunday School Board
Nashville, Tenn.



Garland Hendricks

Director, Academy for
Christian Studies
Gardner Webb College
Boiling Springs, N.C.



Joe Stacker

Secretary, Church
Administration Dept.
Sunday School Board
Nashville, Tenn.

For registration information contact:

Frank H. Crumpler, Director

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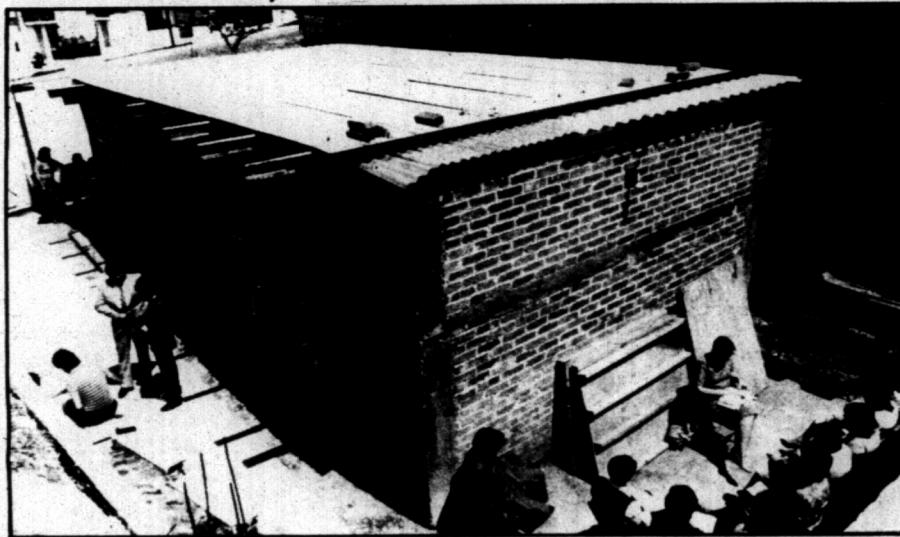
And I Will Pray

1 Corinthians 14:15b

Week of Prayer for Foreign Missions

Lottie Moon Christmas Offering Goal:
\$70,000,000

Jesus still feels the pain of a hurting world. You can help Him touch that hurting world this Christmas through your prayers.



The Ellacim Baptist Church in Mexico City adds to its building on a pay-as-you-go basis. But the church is growing faster than the building and the children's and youth classes spill outside. Pray that Mexican Baptist churches will be able to find ways to provide church space in spite of land ownership restrictions and a tight economy. Pray also that Southern Baptists will continue to give to the Lottie Moon Christmas Offering so that people around the world may hear of Christ and His salvation.



God has answered the prayers of Christians around the world for rain in Africa. But millions of Africans, like this girl in Togo, still need help securing the food and water they need to survive. Southern Baptists have given generously to help the starving in Africa, but money is not enough. Pray that God will call out missionaries with developmental and evangelistic skills to help feed the physically and spiritually hungry in Africa.

Lottie Moon to buy sturdy poles, metal roof for preaching shelter

By Art Toalston

RICHMOND, Va. — Several sturdy poles and a metal roof may not seem like a noble use of Lottie Moon Christmas Offering funds. But in Zambia the materials will become a rural preaching shelter under which lives are changed.

The number of churches in the African country has soared from a dozen in 1979 to about 60. Almost all of the new congregations are meeting under preaching shelters that, sometimes, have been enhanced with walls of brick, mud, sticks, or grass.

Zambia

If the \$70 million goal for the 1985 Lottie Moon Christmas Offering is reached, \$3,150 will be budgeted for several preaching shelters in Zambia.

The shelters are important to someone like George Ng'uni, a young Zambian subsistence farmer. At a preaching point in an unnamed

village of 500, he was one of the first to profess faith in Christ. Today George leads Bethsaida Baptist Church, where Sunday morning services under a preaching shelter draw 30 to 50 people.

About \$7 million of this year's Lottie Moon Christmas Offering will be used for constructing or renovating churches overseas and for a multitude of other capital needs.

The remaining \$63 million will be used for operating expenses and missionary support, a dimension of Southern Baptist Foreign Mission Board finances that increases several times each year as new missionaries are appointed for overseas ministry. The number of missionaries has risen from 2,606 at the beginning of 1975 to about 3,600.

This year's \$70 million goal entails an 8.09 percent increase over the

almost \$65 million given by Southern Baptists in the 1984 Lottie Moon Christmas Offering. Last year's giving, though \$1.2 million shy of the \$66 million goal, was \$6.75 million more than 1983's offering — an increase bettering the rate of inflation by nearly three times.

Among church-related needs, one of the most pressing is for loan funds to erect new churches in India, Brazil, Portugal, and several other countries.

Venezuela

In Maracay, Venezuela, for example, Love of God Baptist Church is using a \$20,000 low-interest loan to relocate near a major thoroughfare and build a larger house of worship. It is one of just two Baptist congregations in a city of a half million people.

The church, organized a year and a half ago, has grown to 60 members and has launched a mission and a

preaching point. Key leaders are seven men and women who have completed MasterLife discipleship training. Two new MasterLife classes are being started.

Not only is property expensive, but for Baptists and other lesser-known religious groups in Venezuela, it's nearly impossible to secure bank loans. The Baptist loan fund, says missionary Richard Beal, "has the possibility, over the years, of being part of the construction of many, many churches." Twenty-two of 25 Venezuela congregations with loans are current in their payments. Through the Lottie Moon Christmas Offering, Southern Baptists will add \$50,000 to available funds there.

Japan

In Japan, \$18,500 in Lottie Moon gifts will finance the final stages of MasterLife translation into Japanese, as well as subsequent workshops for church leaders. Toru Kato, pastor of the Sapporo Baptist Church, leads the translation team.

A number of test groups have tried MasterLife materials, and the fruits already include a preaching point in Tokyo, a renewed marriage for one MasterLife participant (her husband

came to the group to express heartfelt thanks), and much enthusiasm for discipleship training. "They (the Japanese) like the biblical emphasis," missionary Don Heiss says, as well as "the small groups . . . the encouraging of one another."

After MasterLife is translated, Heiss, MasterLife coordinator for Japan, is planning workshops to relay the concept to at least half of Japan's 230-plus Baptist churches during 1986.

Taiwan

In Taiwan, \$30,000 will be used to produce an evangelistic film in Taiwanese. Says missionary Bob Sugg, "Our purpose is to clearly spell out the message of the gospel" in a way relevant to Taiwanese society and customs. Mandarin from mainland China is Taiwan's official language, but about 75 percent of the island's 19 million people speak the native Taiwanese.

The film will be used extensively in evangelistic efforts in villages of 2,000 to 25,000 people. It might be shown on a street corner, for example, to help witnessing teams make contact with persons open to attending a Bible study.



This young mother was one of three adults who professed faith in Christ during a worship service in an Indonesian home led by missionary **Wendell Smith**. Smith says quite frankly, "I want everyone to be a Christian." Pray that his prayer will be answered not just in Indonesia but around the world.

(FMB photos by Joanna Pinneo)



Alfredo Lopez, although still a seminary student, has made a commitment to start a church in this poor neighborhood of Mexico City. Pray that God will call out more national Baptist leaders like Lopez who are committed to reaching their countries for Christ. Pray also with Lopez that he will find land so that his congregation can move from the house where they now meet.



Missionary nurse **Frances Crawford** reaches with a healing touch to the people of Honduras, Central America's poorest country. Pray that her health education programs will enable Hondurans to live healthier lives and eliminate the malnutrition and disease that claim almost one in ten Honduran babies before their first birthday.

Equatorial Guinea

Bibles and other Christian literature will be purchased with \$2,400 in Lottie Moon gifts in Equatorial Guinea, an African country that, although poor, has a strong school system.

"The people love to read," missionary Peggy Thompson notes, and a Bible is a way Baptists can say, "This is what we believe."

At a preaching point at Bakake Grande, a town of about 500 people in Equatorial Guinea, a cocoa farmer named Paul Sua accepted a Bible but asked when someone would come to expound on its contents. Mrs. Thompson and her husband, Jess, began a Bible study in his home three years ago. Paul, his wife, and several of his children and relatives have made professions of faith, and the weekly Bible study is continuing in their home.

Albania

To share the gospel in the isolated Marxist country of Albania in Europe, \$26,416 in Lottie Moon Christmas Offering funds will be used for evangelistic radio programs during 1986. Meanwhile, in war-torn Lebanon, \$55,000 will expand the outreach of Baptist Publications. The Beirut

based ministry produces Christian literature used throughout the Arab world, such as a series of eight small books for non-Christian readers.

Indonesia

Lottie Moon gifts totaling \$30,000 will launch an agricultural center in the Islamic region of Lampung, Indonesia. The education-oriented farm will help low-income city dwellers from the heavily populated island of Java who have moved to the island of Sumatra to become farmers.

Zimbabwe

With \$36,000, Southern Baptists will help construct a new addition at the Baptist Theological Seminary in Zimbabwe, so that the school may enroll students from a number of African countries, including Angola and Mozambique where Baptists have no access to theological training. One of the first students from Mozambique is a 20-year-old named Isaiah Vaene who arrived in Zimbabwe with just a few belongings in a small suitcase.

French Guiana

In South America, \$20,000 will build a church house for the first congregation in the small country of French Guiana. Pioneer missionaries James

and Jerri Darnell began work there in 1983 and have seen worship attendance rise to more than 100 each week.

Art Toalston is a Foreign Mission Board staff member.

Seminary to acquire new site for center

MILL VALLEY, Calif. (BP)—In their fall meeting here, the Golden Gate Seminary board of trustees approved acquisition of a new site for its Southern California center.

Property will be acquired from the Brea Center Baptist Church in Brea, Calif. The seminary eventually will relocate from its leased space in Garden Grove, Calif. Pastor Don L. Powell extended the offer to Golden Gate after a unanimous quorum vote by the church. The church will have continued use of the property for its regular programs.

"This site will amply accommodate the church's need and provide space for additional parking and new construction," according to board chairman O. Q. (Dick) Quick.

Missionaries on furlough

Missionaries on furlough in Mississippi:

Jimmy and Susie Hartfield, Mexico, Rt. 8, Box 1474, Hattiesburg; Ronnie and Beth Parker, 100 Georgia Ave., Hattiesburg, Brazil; Jason and Susan Carlisle, 3331 Old Canton Road, Jackson, Uruguay; Ralph and Joyce Davis, Ghana, 108 St. 17th Ave., Hattiesburg.

Bill and Carolyn Smith, Brazil, Box 302, Long Beach; Curtis and Deanie Ferrell, Ecuador, 767 E. Northside Drive, Jackson; John and Kathy McNair, Uruguay, Rt. 1, Box 173, Magee; Felix and Dene Greer, Liberia, 137 Melrose Drive, Jackson; Robert and Nan Sugg, Taiwan, 4660 Meadowridge Road, Jackson; Douglas and Paula Simrell, Ivory Coast, 520 Magazine St., Tupelo; Delos and Wanda Brown, Zambia, Rt. 4, Box 88, Woodville; Stanley and Glenna Stamps, Honduras, 2334 Coronet Place, Jackson;

Parkes and Martha Ellen Marler, Greece, 712 Wilson St., Forest; Beverly and Roger Swann, Tanzania, 416 Ford, Columbia; Robert and Ruby

Williams, Niger Republic, 721 E. Northside Dr., Jackson; Laverne and Winfield Applewhite, Indonesia, Pine Trails Apt. M-5, Springridge Road, Clinton; Edd and Freda Trott, Brazil, Dalewood Shores, Route 1, Box 149, Lauderdale; Dianne and Charles Deevens, Ivory Coast, 400 W. Madison St., Clinton; Donald and Rose McCain, Portugal, 500 Linden Circle, Starkville; Gena and Ralph Calcote, Japan, 1625 Easy St., Yazoo City; R. T. and Frances Buckley, Bangladesh, Rt. 2, Box 9, Picayune.

Pray for MKs

Dec. 2 — Melissa S. Deevens, Ivory Coast, Mississippi College

Dec. 4 — Vicki Lynnette Brogan, Hinds Junior College

Dec. 15 — Melanie G. McMinn, Korea, Mississippi College

The best way to cope with insomnia is not to lose any sleep over it — Morris Bender

Mississippi Convention adopts eleven resolutions

Change of tax

WHEREAS, the tax deferred annuity was established to provide long term protection through voluntary salary agreement, and

WHEREAS, the tax deferred annuity is a major aspect of most church retirement programs and necessary to provide adequate protection for church staff members and other professions, and

WHEREAS, the Congress of the United States is presently considering several proposals which would allow the Internal Revenue Service to eliminate or sharply reduce the effectiveness of the tax deferred annuity, and

WHEREAS, the proposed changes are bad economic policy, bad tax policy, and bad social policy which is punitive, regressive, and counter productive.

THEREFORE, BE IT RESOLVED THAT the Mississippi Baptist Convention in annual session go on record as formally opposing any such changes, and

BE IT FURTHER RESOLVED that we call upon each member church to this convention to contact our senators and representatives in Congress to indicate our disapproval of and opposition to such legislation,

BE IT FINALLY RESOLVED that we call upon the Christian Action Commission of the Mississippi Baptist Convention and the annuity representative of the Mississippi Baptist Convention to work with the staff of the Annuity Board of the Southern Baptist Convention in addressing this problem.

Drug trafficking

WHEREAS, the Baptists of this state recognize that drug abuse and illegal trafficking in drugs is one of the most pervasive, destructive, and corruptive practices of our society today, eroding the very foundation of our society, and

WHEREAS, drug abuse and the illegal trafficking in drugs is destroying individual lives and character and is challenging law enforcement and is wrecking many lives, and

WHEREAS, the Mississippi Baptist Convention wishes to unequivocally express undying opposition to drug abuse and the illegal trafficking in drugs.

NOW THEREFORE BE IT RESOLVED that the Mississippi Baptist Convention does hereby reaffirm its strong opposition to the use, sale, and trafficking in illegal drugs, and

BE IT FURTHER RESOLVED that the Mississippi Baptist Convention hereby encourage law enforcement officers to enforce the laws governing the sale and use of illegal drugs and to prosecute any and all persons violating these laws, whomever they may be, and

BE IT FINALLY RESOLVED, that we, the messengers of this convention, express our concern and sympathy for those who are victims of the illegal use of and trafficking in drugs and

that we dedicate ourselves to pray for and help in their recovery and rehabilitation as individuals and as Christian workers in their respective churches.

State lottery

WHEREAS, efforts are again being made to popularize a state-wide lottery and parimutuel gambling as means of raising public revenues in the state of Mississippi; and

WHEREAS, there are some people who believe that a state lottery and parimutuel gambling are the hope for our state's high unemployment among the poor and unskilled; and

WHEREAS, the proponents of gambling choose to ignore the experience of other states that allow gambling, namely that new revenues created by such forms of gambling are more than offset by the costs of additional police and welfare costs that gambling create; and

WHEREAS, gambling exploits the poor, increases crime, and encourages the corruption of public officials; and

WHEREAS, through these forms of gambling our government would be in a calculated and concerted effort to exploit human weakness; and

WHEREAS, such forms of gambling would put all of us as citizens in a position of being legally involved in something that is morally wrong; and

WHEREAS, gambling destroys not only the gambler himself but harms innocent members of his family as well:

THEREFORE, BE IT RESOLVED, That we encourage Southern Baptist Churches in Mississippi to vigorously oppose both a state lottery and parimutuel gambling in our state on the grounds that gambling is a danger to the moral and economic fiber of our state and is not in the best interests of the majority of the citizens of the state of Mississippi, and

BE IT FURTHER RESOLVED, that we encourage our churches to utilize their educational organizations to aggressively educate our people to the dangers and evils of gambling, and

BE IT FURTHER RESOLVED, that we urge all Mississippi Baptists to make known to their legislators their vigorous opposition regarding any attempts by the state to utilize a state lottery or parimutuel gambling as a means of raising state revenues; and

BE IT FINALLY RESOLVED, that we express our appreciation and support of those leaders in government who oppose a state lottery and parimutuel gambling and make every effort to serve the people through good government.

Pornography

WHEREAS, pornography destroys the moral fiber of man; and

WHEREAS, the Bible teaches that human beings are a unique and special creation of God and that our bodies are to be used to bring glory to God; and

WHEREAS, the moral decline of our state is indicated by the increas-

ed exploitation of children in pornography and the continued availability of obscene and pornographic material in all sections of the state,

THEREFORE, BE IT RESOLVED, that the messengers of the Mississippi Baptist Convention go on record as being diametrically opposed to pornography in any form; and

BE IT FURTHER RESOLVED, that we support the enactment of legislation that would curtail the sale of such material and support strict enforcement of all legislation to curb the invasion of pornography into our communities; and

BE IT FURTHER RESOLVED, that we commend the Christian Action Commission for its continued stance in opposition to pornography in any form and urge the churches to become involved in the continued fight against pornography.

Pro-Life

WHEREAS, the Southern Baptist Convention, meeting in New Orleans in June, 1982, clearly stated its opposition to abortion, and called upon Southern Baptists to work for appropriate legislation and/or constitutional amendment which will prohibit abortions except to save the physical life of the mother; and

WHEREAS, in addition to legislative remedies for this national sin, it is incumbent that we encourage the woman who is considering abortion to think seriously about the grave significance of such action, by presenting information to her about the unborn child in the womb who is a living individual human being, and encourage her to consider alternatives to abortion; and

WHEREAS, Christlike love requires that such alternatives be made available.

THEREFORE BE IT RESOLVED, that the Mississippi Baptist Convention meeting in Jackson, Mississippi, November 11-13, 1985, encourage all of its institutions, cooperating churches, and members to work diligently to provide counseling, housing, and adoption placement services for unwed mothers with the specific intent of bringing them into a relationship with Jesus Christ and/or a sense of Christian responsibility; and

BE IT FURTHER RESOLVED, that we deplore the practice of performing abortions, as well as dispensing to minors without parental consent or even notification, contraceptive medications which have potentially dangerous side effects, and deplore also the use of tax funds for such activities; and

BE IT FURTHER RESOLVED, that we call upon all Southern Baptists to renew their commitment to support and work for legislation and/or constitutional amendment which will prohibit abortion except to save the physical life of the mother; and

BE IT FURTHER RESOLVED, that we encourage Southern Baptists to inquire whether or not their physicians perform abortions on demand or give referrals for abortions, and that we commend those of the medical profession who abstain from performing abortions or making abor-

tion referrals; and

BE IT FURTHER RESOLVED, that we urge our agencies and institutions to provide leadership for our cooperating churches and members, by preparing literature to take a clear and strong stand against abortion, and to inform and motivate our members to action to eliminate abortion on demand.

AND BE IT FINALLY RESOLVED, that we urge the churches of the Mississippi Baptist Convention to set aside the third Sunday of January as "Sanctity of Human Life Sunday" and the third Sunday of May as "Day of Prayer for Human Life" as occasions for pastors and other leaders to speak out on the sins of abortion-on-demand, infanticide, and euthanasia.

Alcohol

WHEREAS, alcohol continues to be the Number 1 drug of abuse by all segments of society, and whereas, teenagers are increasingly turning to alcohol as their Number 1 drug, resulting in an increase of alcoholism before age thirty, and

WHEREAS, the alcoholic beverage vested interests constantly pressure for increased consumption, disregarding the havoc in health, destruction of human life and property and the economic cost of at least four dollars for every dollar derived in tax revenue, and

THEREFORE BE IT RESOLVED;

(1) That once again we reaffirm our position as opposing any use of alcohol as a beverage,

(2) That we oppose the advertising of any kind of alcohol beverage on television or radio, in newspapers, or by any media,

(3) That we continue to educate our youth and others to the harmful effects of alcohol and other drug abuse, and

(4) That we urge our churches to support local and state authorities in the enforcement of the laws prohibiting driving under the influence of intoxicating beverages.

Commending Pickering

WHEREAS, in 1963 and 1984 Mississippi Baptists elected a layman, Charles Pickering, as president of the Mississippi Baptist Convention; and

WHEREAS, President Pickering has served Mississippi Baptists with great honor and distinction for two terms; and

WHEREAS, President Pickering has led the way in planning and commitment to Planned Growth In Giving, and the forty-million-dollar Endowment Campaign; and

WHEREAS, President Pickering has been used of the Lord outside the Mississippi Baptist Convention as both an initiator of and participant on the Peace Committee of the Southern Baptist Convention; and

WHEREAS, we as Mississippi Baptists owe a great debt of gratitude to one of Mississippi's finest and ablest Christians, Mr. Charles Pickering.

NOW THEREFORE, be it resolved that we as Mississippi Baptists recognize his outstanding contribution to both Mississippi Baptist life

and the life of the Southern Baptist Convention and that we further recognize the tremendous responsibilities he has assumed and the diligence and faithfulness with which he has executed his duties as president of the Mississippi Baptist Convention;

THEREFORE, BE IT FURTHER RESOLVED, that the Mississippi Baptist Convention meeting in annual session November 13, 1985, hereby commends and congratulates President Pickering for the excellent manner in which he has performed the duties of his office.

World Hunger Funds

WHEREAS, "world missions" is a term including local, state, national, and foreign missions, and the term "world hunger" should be likewise inclusive, and

WHEREAS, the Physician Task Force on Hunger in America estimates that 20 million citizens of the United States are hungry at some period of time each month, and

WHEREAS, the Southern Baptist Convention instructed the Southern Baptist Executive Committee to divide any funds designated "world hunger" 80 percent to the Foreign Mission Board and 20 percent to the Home Mission Board,

THEREFORE, BE IT RESOLVED by the Mississippi Baptist Convention that undesignated world hunger funds received by the Mississippi Baptist Convention Board be divided 80 percent to the Foreign Mission Board and 20 percent to the Home Mission Board.

Child Abuse

WHEREAS, the incidence of child abuse has reached alarming proportions in the United States with our two million reported cases each year and in our own State with 4,901 reported cases last year, and

WHEREAS, our Lord declared His love for little children, reprimanded those who hindered them, and reminded His disciples that the Kingdom of Heaven belongs to such, and

WHEREAS, Mississippi Baptist churches can offer a significant ministry to abused children and their parents,

THEREFORE BE IT RESOLVED, that we the messengers of this convention call upon Mississippi Baptists to be alert to the horrors of the widespread incidences of child abuse and that we do everything within our power to protect children, to educate parents, and to redeem families, and

BE IT ALSO RESOLVED, that we support the Christian Action Commission in the implementation of the new ministry "Redeem-a-Child," which provides Mississippi Baptist churches with a means of addressing the subject of child abuse, and

FINALLY, BE IT RESOLVED, that we urge the churches of the Mississippi Baptist Convention to take the lead in their communities to "save the children."

(Continued on page 9)

Faces And Places

by anne washburn mc williams

Mary Lib Clayburn

"I would say she knows more facts than anyone about the organization of the Mississippi Baptist Convention Board," Dr. Earl Kelly said about Mary Lib Clayburn at her retirement party a few weeks ago. She had been administrative secretary ever since he became executive secretary; before that she was secretary to W. Douglas Hudgins and to Chester L. Quarles, for a total of 20 years. She began work for the Mississippi Baptist Convention Board in April, 1965, as secretary to Art Nelson in the business office.

"She is generous, dependable, friendly, has a good sense of humor, and is even tempered and easy to get along with," her co-worker, Esteen Quinn, told me. And I agree. I've known Mary Lib for 32 or 33 years, I'd guess. She was a Williams still when I first met her, and was renting a room from Mrs. Georgialene Carruthers on the corner of High and Congress streets. We both went to First Baptist Church, Jackson then. At that time, she worked at the Baptist Book store, a job she held 13 years.

Mary Lib was born in Attala County, Miss., at Bear Creek, but moved to the Springdale community when she was only a year old. Ben Odom, pastor, baptized her at the Springdale Baptist Church when she was nine. That's the church near Central Hills. Her brother, James, still lives near Springdale and works in Kosciusko at Attala County Co-Op.

Her father, Kenneth Williams, she told me, was a Baptist, and her mother, Lillie, was a Methodist. Since many churches were half time in preaching then, the Williamses could go half-time to Methodist and half-time to Baptist churches, she said.

When she was a teen-ager, she and her family moved to Kosciusko. At that time, her dad, a postman and a farmer, decided to give up the farming. In Kosciusko, Mary Lib was graduated from high school.

Her parents wanted her to go to Blue Mountain College. Too, a teacher she admired in high school had graduated from Blue Mountain. To get there from Kosciusko, she had her brother drive her to Ackerman and then she rode the Rebel (train) the rest of the way.

"I didn't know a soul there when I arrived for my freshman year, but I determined to learn everyone's name," she remembers. "And I did. I knew everyone by Christmas." For a while, she was pretty homesick, as she couldn't get home from September until the end of December.

"My brother met me at Ackerman when I got home for Christmas. He says I quit talking and didn't say a word from Ackerman to Kosciusko!" She couldn't. She was too busy crying.

With majors in Bible and commercial work, she accepted her first job. It was in Nashville at the Baptist Sunday School Board, in the Sunday School Department. But she developed asthma in a city which then (maybe now, too?) had a lot of pollution in the air. Because she didn't want

to be a quitter, she kept trying, but lost a lot of weight and became quite ill. Doctors ordered her to change her environment, so she returned to Mississippi, to recuperate from October until January. Through a suggestion from Rowe Holcomb, pastor then at Kosciusko, she applied for the job at the Baptist Book Store. For a while she was secretary there to Mrs. O. M. Jones and then was office manager.

For two weeks she lived on Adams Street, several blocks west of the railroad, and walked from there to the book store on President Street every day. But then Sara Kathryn Jones married James Crawford, and she got her apartment at 640 N. State.

Originally, she had thought of being a teacher, but she says, "When I did my practice teaching in eleventh grade English, I changed my mind!" She wasn't sure she could manage those big boys, but she soon had them reading *Moby Dick*.

She met Clyde Clayburn on High Street. (He's her husband and she calls him Clay.) Then there were several boarding houses, and/or eating places in the block where the Carroll Gartin Justice Building is now. Mary Lib was eating regularly at the Magnolia House, next door to the White House, three meals a day for \$30 a month. This was only a house or two from her apartment.

Clay had worked for Carl's Shoes in Nashville and had come to Jackson to install a Carl's shoe store in Northwood Shopping Center. When he also began eating at Magnolia House, the hostess introduced the two. They had "Nashville" in common, to begin with. When his "two weeks" were over, he asked for a transfer to Jackson.

On their first date they went to a Valentine banquet at Southside Baptist Church, Jackson. Two years later, on September 2, 1961, Labor Day Weekend, they were married. They lived in Carthage, Texas, for four years, before they moved back to Jackson in 1965 and she began work with the Baptist Convention Board.

Now that she has retired, she will have more time at home with Clay. He retired several years ago, for health reasons. "I hope to get involved with the homebound at the church, since Clay is mostly homebound," she said. "Also he and I hope to visit the homebound some together."

They are members of First Baptist Church, Jackson. When they were at Broadmoor, she said, they worked with older children. They have three sons: Jack lives in Owensboro, Ky., Rick in Wilmore, Ky., and Ted, at Richland, Miss. A fourth, Ronnie, died in Vietnam. Her niece, Patricia Dickerson, and Patricia's son, Gene Dismuke, 10, live with Mary Lib and Clay. Her nephew, Donald Williams, is assistant postman in Kosciusko.

At 4642 Casablanca Drive, she will probably be doing more cooking now. "I never particularly liked to cook!" she revealed. But she thinks she will enjoy "more time to visit up and down the street with neighbors." Katie



Mary Lib Clayburn

Ainsworth is one of her neighbors, and Edith, James L. Sullivan's sister, is another.

Besides that, she likes to read, and she likes to travel. She's been in England, France, Italy, Austria, and other places in Europe. Also she and Clay have done a good bit of traveling in the U.S.

Blond, blue-eyed, vivacious, full of enthusiasm, Mary Lib says there have been no dull moments in her days at the Baptist Building. "I've liked meeting all the interesting people, those who worked there and those who came to visit. Always my job offered variety. No two days were ever the same."

Happy retirement, Mary Lib! I really don't know how we will get along without you!

Parkway, Natchez oversubscribes for 10th year

Parkway Church, Natchez, has oversubscribed its 1986 budget of \$451,390. This is the tenth consecutive year that it has been oversubscribed. Ronnie Smith, director of the Church's Forward Program of Church Finance for this year, made the announcement to the congregation, Nov. 10, Victory Day.

A total of \$486,599 has been pledged to the financial support of the church for the coming year. There were 507 commitment cards returned.

Highlights of this year's Forward Program included a church-wide Fellowship Dinner with the comedy and drama team of Hicks & Cohagen entertaining. Those ages 4-8 were entertained at a Children's Party. Over 700 attended these two events.

Serving as committee chairpersons for the 1985-86 Forward Program were James Waycaster, Bill Campbell, Mrs. C. C. Rabb, Bob Pollard, Mr. and Mrs. Russell Butts, Mrs. Sam Gates, Mrs. Irene Loflin, Ron Russell, and Mrs. Barnett Gammill.

Christian Lefty

DETROIT, Mich. (EP) — Veteran left-handed pitcher for the Detroit Tigers Frank Tanana is the 1985 recipient of the Danny Thompson Award, presented annually by Baseball Chapel for "exemplary Christian spirit in baseball." Thompson, for whom the award is named, spent seven years as an infielder for the Minnesota Twins and the Texas Rangers before leukemia took his life in 1976. Tanana said, "I came to know the Lord through Baseball Chapel. The Lord has shown me what life is all about as I've followed His ways."

Thursday, November 28, 1985

BAPTIST RECORD PAGE 9

Eleven resolutions

(Continued from page 8)

Appreciation

WHEREAS, the Mississippi Baptist Convention in its 150th annual session has again enjoyed the warm hospitality of the First Baptist Church of Jackson and the friendly cooperation of the staff of that great church, and

WHEREAS, we the messengers of this annual convention have been blessed by the fine program diligently prepared by the Committee on Order of Business, the staff of the Convention Board, and the various officers and committees, and

WHEREAS, God has blessed us with a sense of harmony and fresh stirring of His Spirit,

THEREFORE BE IT RESOLVED, that we express grateful appreciation to:

1. God the Author and Giver of all our blessings,
2. The members and staff of First Baptist Church, Jackson
3. President Charles Pickering for his excellent leadership;
4. Dr. Earl Kelly and the convention staff for their continuing dedication to the working of the Kingdom of God,

5. Dr. Joel Gregory for his stirring messages on revival, and the Committee on Order of Business for a job well done.

Uniform day of rest

WHEREAS, we deplore the secularization and the commercialization of the Lord's Day, and

WHEREAS, the concept of a day of rest is deeply rooted in the structure and fabric of our state, and

WHEREAS, the removal of the "Blue Laws" would be detrimental to the well-being of individuals, homes, businesses and their employees as well as to the quality of life in our state,

THEREFORE BE IT RESOLVED, that we continue to encourage Baptist church members to observe Sunday as a day of spiritual refreshment and worship and that we urge Christian citizens in Mississippi to impress upon their elected state and local officials their views concerning a uniform day of rest.



Disaster work recognition

State missions was the focus on Monday night of the Mississippi Baptist Convention. During that time the Disaster Relief Task Force was recognized for its ministry to the gulf coast during Elena and the Mexico City earthquake. Norris Stampley, a Jackson layman and chairman of the trustees of the Brotherhood Commission presented a plaque to Earl Kelly, (right), executive secretary-treasurer of the Convention Board, and to Jim Didlake, (left), onsite coordinator of disaster relief from the Brotherhood Department. The plaque was presented on behalf of the Texas Baptist Convention, which has a mission partnership with Mexico. The Mississippi Task Force prepared and distributed more than 12,000 meals during the 14-day ministry.

Black Southern Baptist group meets at Children's Village

A new black congregation is meeting on Sunday mornings in the chapel at the Baptist Children's Village in Jackson at least through December, according to Jay Brister, director of missions for the Hinds-Madison Association.

The congregation, which will affiliate with the association, is being sponsored by the Midway Baptist Church, which voted unanimously to sponsor it.

The association is hunting for permanent worship space for the congregation, which had 51 in worship after only a few weeks in operation. Barry Taylor, a graduate of Jackson State University, is pastor of the group. The association is helping with pastoral salary, also.

Another black church, Greater True Vine Baptist Church, is under the association's watchcare until spring. Amzie Cotton is pastor.

Letters to the Editor

Plaudits for Paul Nunnery

Editor:

For years I have heard people praise our Baptist Children's Village and Paul N. Nunnery. I was in the audience during the State Convention and heard Bro. Nunnery speak of his 25 years of service.

Yet I could not fully relate to Bro. Nunnery or the Children's Village since I have never visited the Village.

As of today I know why Bro. Nunnery is so often praised because I have had a first-hand encounter with the man who is "Mr. Baptist Children's Village."

I called him at his home on Saturday and caught him at a time he was busy with a personal matter, yet asked only one question to decide he had time to talk and that was "Does this involve children?" When I replied that it did, I found he was ready to listen and put my questions before his own interest.

Let me now join the hundreds, maybe thousands, of others who brag on Paul N. Nunnery.

Bruce Hill
Lexington

Simpson Crisis Center

Editor:

BECAUSE YOU CARE, WE SHARE: In recent days, the owner of one of the local Super Markets suggested a "food drive" to collect food for the Simpson Baptist Association Crisis Center. Individuals and companies gave heartily, and a wonderful amount of assorted groceries were given. These gifts were delivered to

the Simpson Baptist Association Crisis Center, Nov. 13.

Simpson Baptists would like to thank everyone who contributed to this wonderful cause. May the following be a statement of information to some who may not be familiar with Simpson Baptist Association Crisis Center. The Center is located one mile south of Mendenhall on Highway 49. It serves more than 100 people each month who have been referred by a responsible party. It is owned and operated by Simpson Baptist Association for people in need regardless of residence, race, or denominational belief.

H. Glen Schilling
Director of Missions—
Simpson Association

More convention room

Editor:

I think the recently completed meeting of the Mississippi Baptist Convention was excellent in many ways. I appreciate those who planned the program and conducted the business for their fine jobs. I also appreciate the staff and members of the First Baptist Church of Jackson for their hospitality. I think the record attendance for our messengers shows their support for our convention.

It seems to me that Mississippi Baptists have outgrown the site for the convention and they need to look for a bigger place for future meetings. The potential attendance for our convention is much more than the 1,800 people who registered at this year's convention. The size of the place limits the convention attendance just

like the size of a church facility limits Sunday School attendance. With almost 2,000 churches, the potential for attendance for our annual convention is enormous.

I hope and pray that those who plan our convention will give serious thought to this matter. The First Baptist Church of Jackson will be remodeling their facilities in the coming years, and perhaps this would be the time to make this move. The present convention site is ideal for convention employees. However, the laypeople of our state must be encouraged to attend this convention; and they will be encouraged to do so if a bigger place is found.

Leslie W. Williams
Minister of education
and administration
Highland Church, Laurel

Thanks from missionary

Editor:

Greetings from Costa Rica. We are one family of about 35 who are here preparing through Language Studies to continue on to many other South and Central American countries. Among us are about six Mississippi families.

We would like to express, on behalf of the entire group, our sincere appreciation for all of you in Mississippi who pray for us and support us continually.

A special thank you is in order for one very special Mississippi church that ministered to our children in a Vacation Bible School in June. Our "very large family" consists of about 70 children ranging in age from 6 months to 15 years. All of these children are very special and have made adjustments to this new culture in many different ways. One thing that is difficult for each of them is adjustment to worship situations that they cannot understand at all when they arrive and only vaguely as time progresses.

The Calvary Baptist Church, Tupelo, ministered to each of our children in a full week of V.B.S. and camp. Parent's Night was a special ministry to each and every one of us. Watching our children share the things they have been taught and watching the Mississippians share their love with our children was really a blessing. As I watched my nine-year old son hug one of the adults and say good-bye with tears in their eyes, God reinforced his call to me and once again showed me the love and support that we have left behind as we go on to Chile to serve Him. Thanks to each of you for the part you have played in sending us!

Annette Racy
2350 San Francisco
de Dos Rios
San Jose, Costa Rica
Central America

Churches appeal ruling on political action

JACKSON, Tenn. (BP)—Churches in this area have decided to appeal a ruling by the Chancery Court of Madison County that churches be classified as "political action committees" under the Tennessee Campaign Financial Disclosure Act.

Chancellor Joe C. Morris issued his ruling Oct. 30 to a class action lawsuit filed by the 13 churches—nine of which are Southern Baptist—which was tried Aug. 7. Morris ruled the act "does not specifically mention churches or church groups, but neither exempts them."

In response to Morris' ruling, representatives of the churches met Nov. 4 in Jackson and voted unanimously to request their attorneys to challenge the ruling in the Tennessee Court of Appeals. The appeal must be filed within 30 days.

The 1980 act declares any organization which spends as much as \$250 in support of a candidate or referendum issue would be a political action committee and must file financial disclosure forms with 48 days after the election, listing receipts and expenditures.

The churches involved in the lawsuit had either contributed to Citizens Against Drug Abuse or had purchased advertising in an attempt to defeat a liquor-by-the-drink referendum held Aug. 2, 1984. The referendum was defeated by 40 votes.

Later that month, Tennessee Attorney General Michael Cody issued an opinion that the churches are subject to the provisions and must file disclosure forms.

The churches refused to submit the forms and filed a lawsuit, seeking a declaratory judgment that the statute is a "serious violation of the First Amendment of the U.S. Constitution which guarantees religious liberty and the separation of church and state."

At the trial, the plaintiff churches presented several pastors and representatives of various religious organizations who testified the churches' participation in the liquor referendum was on the basis of religious or moral grounds, rather than for political reasons.

The state's defense declared that under the disclosure act as passed by the Tennessee General Assembly the

churches must be treated like any other organization.

In issuing his ruling Morris upheld the constitutionality of the Campaign Disclosure Act of 1980 and said, "The free speech clause of the First Amendment of the United States Constitution has not been violated by the requirement churches file campaign disclosure statements."

The ruling also said, "This court agrees that the churches and religious groups should and must state their positions publicly on moral, political, or other issues they consider right or wrong. If they fail to do so, the causes which they champion have no meaning." Morris specifically mentioned "their opposition to the spread of liquor, pornography, or other vices that surround us."

Referring to the equal protection clause of the 14th Amendment of the U.S. Constitution, Morris declared, "A minister of the gospel, or proponent or opponent of a referendum or political candidate, is free to say what he wants to, when he wants to from the pulpit, over the radio, on television, or by newspaper editorial, unless he makes campaign donations or advertisements."

T. E. Halsell announces retirement

CHARLESTON, W. Va. (BP)—Immediately after the opening gavel of the 14th annual session of the West Virginia Convention of Southern Baptists executive secretary-treasurer Thomas E. Halsell announced his retirement effective Dec. 31, 1986.

Halsell, who came to West Virginia as executive secretary-treasurer from Indiana in October 1979, will reach his 65th birthday June 1986. West Virginia convention employment policy requires mandatory retirement at the end of the calendar year of the 65th birthday.

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East Howard, Biloxi: Dec. 1-4; Sunday, 11 a.m., followed by covered dish dinner; Sun. evening, 6:30; Mon.-Wed., 7 p.m.; Chester Gretz, faith evangelist to eastern Europe, preaching; C. H. (Pop) Stone, New Hope, Gulfport, music director; Richard E. Colwell, pastor.



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Mississippi Baptist activities

- | | |
|----------|---|
| Dec. 1-8 | Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering (WMU Emphasis) |
| Dec. 2-3 | Preaching Conference; Van Winkle BC, Jackson; 1 p.m., 2nd-3:30 p.m., 3rd (CAPM) |
| Dec. 6 | Area Coordinators Specialized Training; Baptist Building, Jackson; 11:30 a.m.-9:00 p.m. (BRO) |
| Dec. 7 | Key Leadership Seminar; Baptist Building, Jackson; 9:30 a.m.-3:30 p.m. (BRO) |

Gipson

that this has come from God (it may be allowed to come by his permissive will, but remember he is always in control) and that it has come for a purpose in our own life, then we can trust him to work out his own plan and bring glory to his Name by our trust in him.

There are circumstances that come into our lives that we simply do not understand. Sometimes these circumstances bring fear into our hearts, but as we realize that has come from God (it may be allowed to come by his permissive will, but remember he is always in control) and that it has come for a purpose in our own life, then we can trust him to work out his own plan and bring glory to his Name by our trust in him.

In the Sermon on the Mount, Jesus talks about how our Heavenly Father takes care of the birds and flowers. Certainly the One who provides so graciously for them has a much greater concern for his children. To worry over temporal matters is unnecessary. God has promised to care for us, never to leave us or forsake us. He watches over us always. We can be joyful and happy Christians by trusting all to him.

As we acknowledge his great love for us and begin to realize that he wants to direct our lives and guide us in everyday things, and he blesses and gives peace of mind, as he fills our hearts with joy, then we can begin to see, in just a small measure, this great love for us. All we need do is to trust and obey. This would be a great prayer for all of us to pray continually:

*This one thing I ask and nothing more
Not to linger behind or run before.*

O Spirit, this is my only plea

Take hold of my life and pilot me.

Margaret Gipson is secretary, Union Baptist Church, Picayune.

Names in the News

Dean Register, pastor of First Church, Gulfport, has been appointed to the Baptist World Alliance Committee on Evangelism and Education 1986-1990. The Baptist World Alliance is a fellowship of 131 Baptist conventions and unions and a family of 34 million Baptist believers in 93 countries.



Register, 34, will represent First Church, Gulfport and Mississippi Baptists in Singapore in July, 1986.



Mrs. Lyla Miller, pictured with Wayne Long, pastor, celebrated 25 years of Sunday School perfect attendance at Pearson Church, Pearl, Sunday, October 27.

C. J. Olander, 91, retired minister, Meridian, was on program at First Church, Brandon, Nov. 24, with other former pastors to celebrate the church's 150th anniversary. He was pastor at Brandon, 1929-1935.

Edsel M. Bone, pastor of First Church, Southaven, has been awarded the doctor of ministry degree by Southern Baptist Center for Biblical Studies, Jacksonville, FL.



Pachuta Church, Pachuta, recently licensed Keith Bogan to the gospel ministry. Bogan and his wife, Pamela, have one daughter. He is available for supply and can be reached by phone at 776-3694, or by writing to him at Rt. 1 Box 48, Pachuta, MS 39347. Pictured (left to right), are Bogan and Harold Lollar, Jr., pastor.



Banner Church (Calhoun County) recently honored **Angela Rasberry** for 20 years perfect attendance in Sunday School. Pictured, presenting her a pin is Carl Baker, Sunday School director. Rasberry serves as church pianist and Sunday School secretary. Joe Epting is pastor.

What do you say about Planned Growth in Giving?



I have a strong conviction that Planned Growth in Giving will favorably impact our churches, state conventions, and the Southern Baptist Convention in ways we have never believed possible. My prayer is that God will bless our efforts and that Christ will be glorified.

Harold C. Bennett

Harold Bennett
Executive Secretary
SBC Executive Committee

Thursday, November 28, 1985

BAPTIST RECORD PAGE 11

Just for the Record



Receiving attendance pins, Oct. 13, at **Wheeler Church**, Wheeler, are pictured (left to right), front row, Beverly Roberts, one year; Jason Crawford, five years; Mrs. Bessie Arnold, 29 years; back row, Jerry Crawford, minister of music, six years; Steven Holley, one year; Roy Marshall, pastor and Mrs. Marshall one year; Dean Barron is Sunday School director. Mrs. Martha Ruth Martin (not pictured) has taught Sunday School at Wheeler for 52 consecutive years. Mrs. Martin, a retired English teacher, is teaching the Ruth Class which is a class of senior adult ladies.



Recently at **Oak Grove Church**, the Baptist Young Women honored its senior citizens. A special project was conducted by the BYW which consisted of selecting a "Secret Grandparent." During the year they were anonymously presented with cards, homemade items, and baked goods on special days and special occasions. Sept. 6 was the "Big Night" when they revealed themselves to their "Secret Grandparents." The gathering consisted of 19 grandparents and 14 BYWs and their pastor, Harold Gartman. The BYW have decided to choose new grandparents and start a whole new year of fun and excitement.



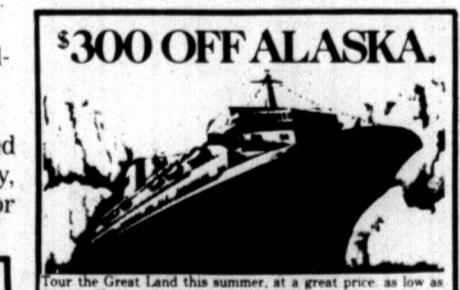
"**J. T. Hannaford Appreciation Day**" was observed Nov. 17 by First Church, Moss Point, on the occasion of his 23rd anniversary on the church staff. Mr. and Mrs. Hannaford are pictured here at the reception given in their honor.

WINSCHOTEN — Delegates to the 105th General Assembly of the Baptist Union of the Netherlands October 23-25 voted to accept two new congregations into the union and to re-elect its present officers.

The two new congregations, at Kampen and Lelystad, bring the total number of churches to 81, with approximately 12,500 members. Four new pastors were recognized by the Union at the assembly.

Homecomings

Cherry Park, Clinton: homecoming, Dec. 8; 11 a.m. and afternoon services; James Shanahan, guest speaker; Hollis Alderman, pastor.



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- ★ July 27 - Cruising
- ★ July 28 - Port of Call - Ketchikan
- ★ July 29 - Arrive Juneau - Tour Juneau
- ★ July 30 - Arrive Fairbanks - Tour Fairbanks
- ★ July 31 - Alaska Railroad to Denali
- ★ Aug. 2 - Flight to Nome/Kotzebue
- ★ Aug. 5 - ALASKA BAPTIST CONVENTION FORTIETH ANNIVERSARY

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Court to review bias in sectarian schools

By Stan Haste

WASHINGTON (BP)—The U. S. Supreme Court has agreed to decide if an Ohio law barring sex discrimination may be applied to a Dayton Christian school system which fired a teacher for mounting a legal challenge protesting school policy against allowing women with young children to continue teaching.

Linda Hoskinson, who taught at the elementary level in Dayton Christian Schools from 1974 to 1979, lost her job after she sought legal advice upon being notified by school officials her contract would not be renewed because she was pregnant. School officials announced then a policy that women teachers with young children should remain at home with them. Such a policy was based on biblical principles, the officials claimed.

The school system was founded by two independent congregations in Dayton, Patterson Park Church and Christian Tabernacle.

After Hoskinson consulted an attorney about her legal options, she was summarily dismissed for refusal to abide by what school officials called a "biblical chain of command" compelling her to refrain from taking grievances outside the system.

"Informal methods"

Hoskinson then filed a complaint with the Ohio Civil Rights Commission, which first attempted to resolve the matter by what it described as "informal methods of conference, conciliation, and persuasion."

But the school system countered by filing a federal lawsuit challenging the civil rights panel's jurisdiction in the dispute on church-state grounds. A U.S. district court disagreed, however, ruling for Hoskinson.

In its review of that decision, a three-judge panel of the Sixth Circuit Court of Appeals unanimously reversed the district court last June, agreeing with school officials that both religion clauses of the First Amendment were violated by the civil rights panel in intervening in the dispute. That ruling set the stage for a final appeal to the nation's highest court.

Ohio Attorney General Anthony J. Celebrezze Jr. asked the high court to review the case because of what he described as its "monumental im-

port" in enforcing anti-discrimination laws. The state's interests in the case, he wrote, are of the "highest order."

Celebrezze cited previous Supreme Court decisions that "compelling governmental interests" override claimed First Amendment exemption from state regulation, including the 1983 ruling in Bob Jones University v. U.S. that the government has a prevailing interest in eradicating race discrimination. He also cited a 1982 decision that an Amish employer must pay social security taxes on his employees despite a religious objection, a 1944 ruling that child labor laws extend to religious groups, and an 1878 decision upholding a law forbidding polygamy.

In a written brief filed on behalf of the Christian schools, prominent church-state lawyer William Bentley Ball, of Harrisburg, Pa., tried unsuccessfully to have the high court reject the appeal or affirm the Sixth Circuit decision.

Calling actions by the Ohio Civil Rights Commission "highly coercive," Ball quoted approvingly from the lower panel's ruling that "the tender ages of the children exposed to Linda Hoskinson . . . compels the conclusion that the state interference with Dayton Christian Schools selection of religious role models constitutes a substantial burden on religious freedom."

He also agreed with the Sixth Circuit's conclusion that "The congregations and parents are faced essentially with either supporting a school staffed by faculty who flout basic tenets of their religion or abandoning their support of Christian education altogether."

The high court is expected to hear oral arguments in the case early next year and issue a decision before adjourning the current term next July (85-488, Ohio Civil Rights Commission v. Dayton Christian Schools).

Stan Haste writes for the Washington bureau of Baptist Press.



Thanksgiving in Togo

Jerome Ethredge splashes water on bystanders as he gets the first water from a new pump installed in the Togolese village of Agrodeka. Ethredge follows this ritual at every pump installed by Baptists in the West African nation. If the chief is there, he splashes him first. After he calms everyone down, Ethredge leads the villagers in a prayer of Thanksgiving for the new well. For most village women, a new well means they no longer will spend several hours a day carrying water. (FMB)-PHOTO By Joanna Pinneo

Funds for home materials, seed to aid Filipino typhoon victims

TARLAC, Philippines (BP) — Restoring houses and replanting crops top Baptist relief efforts in the

wake of typhoon "Saling" that struck the northern Philippines island of Luzon Oct. 18.

More than 70 people were killed and 21,000 houses wrecked as winds up to 135 mph swept across central Luzon.

The Southern Baptist Foreign Mission Board has allocated \$10,000 to purchase roofing and corner posts for more than 450 Filipino families, said John Cheyne, the board's senior consultant for human needs. He expects an additional allocation of \$4,000 will be approved for seed to replace crops swept away by the typhoon.

Further requests for relief funds are expected from Southern Baptist missionaries there. Repairs are needed, for example, at four Baptist churches in central Luzon, Cheyne said.

Civil authorities have estimated damage from the typhoon at more than \$25 million, encompassing public works, private property, crops, livestock, and fish ponds. The nation's capital, Manila, in southern Luzon, appeared to be the focal point of the typhoon at its peak, but a mountain range spared the city and sent the storm in two directions with weakened winds.

Homosexual rights

WASHINGTON, D. C. (BP)—The U.S. Supreme Court agreed Nov. 4 to decide whether homosexuality is protected by the Constitution. The case, which will be heard next spring, involves a homosexual man's challenge of Georgia's sodomy statute.

The case provides the Court with an opportunity to address the "right to privacy" that it has cited in past decisions. The right to privacy, which the Court said it found among the "emanations" from various provisions of the Bill of Rights, had been used to strike down restrictions on contraception and abortion. Lower courts have made conflicting rulings on whether the "right to privacy" extends to homosexual activities.

RICHMOND, Va. (BP) — Irma Duke and Mary Jane Welch have been given new responsibilities in the Foreign Mission Board's new Office of Communications and Public Relations, effective Jan. 1.

Duke will become director of a new print department and Welch will replace her as information coordinator and assistant director of the news and information services department.

The print department, one of two being created from the present product development department, will be responsible for the board's printed products such as brochures, maps and mission study books.

Duke came to the board in 1976 as a staff writer and assumed her present post in 1980. The former Irma

Coleman, is a native of Henry County, Va., and grew up there and in Lakeland, Fla. She is a graduate of Florida Southern College in Lakeland, where she also worked as a staff writer for *The Ledger*.

Welch, a staff writer at the Foreign Mission Board since 1978, will be primarily responsible for providing foreign missions information to a variety of Southern Baptist publications.

She grew up in Aberdeen, Miss., was graduated from Mississippi College, Clinton, and also attended the University of Tennessee, Knoxville. She was an editorial assistant for the *Commercial Appeal* in Memphis, where she also worked for the Southern Baptist Brotherhood Commission.

Colo. minister battles zoning ordinance

COLORADO SPRINGS, Colo. (EP)

—A Colorado Springs minister is battling a city zoning ordinance that prohibits religious activities in private homes. Richard Blanche has been cited several times for holding religious meetings in his home, and is presently appealing the rulings to the Fourth District Court.

"If we lose this case, first I go to jail, but let's look at it on the scope of this country," Blanche said in an interview with the *Pike's Peak Messenger*. "It would set a precedent that zoning codes across this country could shut down Bible studies of every sort. That is the magnitude of it."

Blanche's church, Faith Bible Fellowship International, Inc., has been cited several times for "maintaining an establishment for the conduct of religious activities" in Blanche's home. Blanche says, "What they're saying is, in essence, you cannot have a Bible study in your home or a church barbecue or any type of fellowship. We had a dessert fellowship that we were cited for. We were also cited for a Tuesday night Bible study and a Saturday afternoon fellowship. I was even cited for having a Little League baseball team over. A team that I was coaching came over to visit and my neighbors were out there taking license plate numbers!"

Blanche has been sentenced to 90 days in jail and fined \$500 for each of the violations; execution of the penalties has been stayed while the charges are appealed. The city obtained a temporary restraining order Oct. 29, forbidding religious services in Blanche's home; Blanche could face contempt of court citations if he continues to hold home meetings. The restraining order is in effect until the Fourth District Court hears the case March 6.

Returning home from the dentist's office, little Judy told her mother: "He's not a 'painless dentist' like you said he was." The mother replied: "I'm sorry, dear. Did he hurt you much?" "Naw," the child answered, "but he sure yelled when I bit his thumb."

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Annuity trustees establish South Africa investment policy

DALLAS (BP) — Annuity Board trustees adopted a policy regarding investments in companies doing business in South Africa and reviewed pending tax legislation that would "cripple" pensions for Southern Baptist ministers and denominational employees.

The trustees unanimously moved to establish a three-tiered set of guidelines for Annuity Board investments related to South Africa.

J. W. Shearin Jr., finance committee chairman and trustee from Winston-Salem, N.C., presented the guidelines which emphasize the board's first responsibility is to its constituents and the "... assets under the supervision of the board be invested solely in the interests of plan members and their beneficiaries."

The policy also reaffirms the board should make continuous efforts to keep its investment policy related to the overall purpose of the Southern Baptist Convention.

In a more specific statement regarding South Africa the trustees instructed the board to consider the extent to which companies are engaged in activities in South Africa and "... committed in principle or as signatories to the Sullivan Principles."

The current holdings of companies failing to subscribe in concept to these principles should be sold within a reasonable time if demonstrated progress is not evident.

The guidelines also prohibit the future investments in companies which lack commitment to these principles.

The Sullivan Principles are a set of guidelines drawn up in 1977 by the Leon Sullivan, a Baptist minister and former board director at General Motors, which commit employers to desegregation and equal employment practices.

Investment Director Stan Morrow affirmed the action saying: "The Sullivan Principles have become the standard adopted by most religious, business and governmental communities that manage large investment holdings."

Morrow noted the board holds no direct investments in South Africa and less than 25 percent — about \$66.70 million — of its equity holdings are related to companies doing business in South Africa. On Dec. 31, 1984, the market value of the equity securities held by the Annuity Board was \$266,714,000, according to financial data printed in the 1985 SBC Annual.

He further reported his research to date showed nearly all of this group of companies are signatories to the Sullivan Principles. Morrow, who said

the holdings "change from day to day" through changing investments, estimated the Annuity Board does business with "40 or 50 companies which do business with South Africa."

Gary S. Nash, Annuity Board general counsel, told the trustees tax proposals currently in the Ways and Means Committee of the U.S. House Representatives would have a "... crippling impact on pension plans for ministers and denominational workers."

He said the proposals would repeal a special "catch-up rule" which allows ministers to make up for low contributions made in earlier years of denominational service.

The proposals also would reduce the amount ministers and their spouses could contribute to an Individual Retirement Account (IRA).

Nash said denominational workers would be penalized for taking early

retirement and benefit withdrawals before age 59½ would be severely taxed.

Annuity Board President Darold H. Morgan told the trustees more than 2,500 applications had been received for the special insurance "Open Enrollment" emphasis. He noted the toll free telecommunications operation was receiving an estimated 5,000 calls per day.

The two-month "Open Enrollment" emphasis guarantees Southern Baptist ministers and paid church workers medical insurance coverage if they apply during October and November.

Further action included the promotion of John Dudley, director of insurance services, to senior vice-president. A committee was formed to study the expansion of the insurance programs administered by the board.

Non-theist challenges Senate chaplain practices

By Kathy Palen

WASHINGTON (BP) — A non-theist has challenged the constitutionality of practices related to the office of the U.S. Senate chaplain in two separate federal district court suits.

An attorney for Paul Kurtz argued the cases before Judge Louis F. Oberdorfer in the U.S. District Court for the District of Columbia on Oct. 11.

In the first suit, Kurtz challenged the use of public funds for annual printing of the Senate chaplain's prayers in book form. The publication is printed by the Government Printing Office and contains the opening prayer from each Senate session as well as other prayers and comments of the Senate chaplain in his official role.

Kurtz's action does not challenge the prayers themselves but the use of public funds for the printing of those prayers, argued Ronald A. Lindsay. Some \$20,000 to \$30,000 is spent annually for the printing of the Senate prayer books, Lindsay said.

Lindsay argued the primary effect of the publication is to advance religion, which violates the Establishment Clause of the First Amendment.

A defense attorney, Sandra Schraibman, argued, however, the publication is secular in purpose since its main objective is to make the public aware of what is being said in a convenient manner. She also contended that since the book contains a collection of constitutionally delivered prayers and is not distributed to schoolchildren its primary effect is not establishment of religion.

In the second case, Lindsay argued for restricting the Senate chaplain from using language on the Senate floor disparaging non-theists' beliefs. He also asked the court to grant Kurtz the opportunity to address the Senate and House of Representatives.

Lindsay argued that because guest chaplains from across the United States are invited to open congressional sessions, his client should be

given the same opportunity. Lindsay explained Kurtz proposed to open the sessions with an ethical statement rather than a prayer.

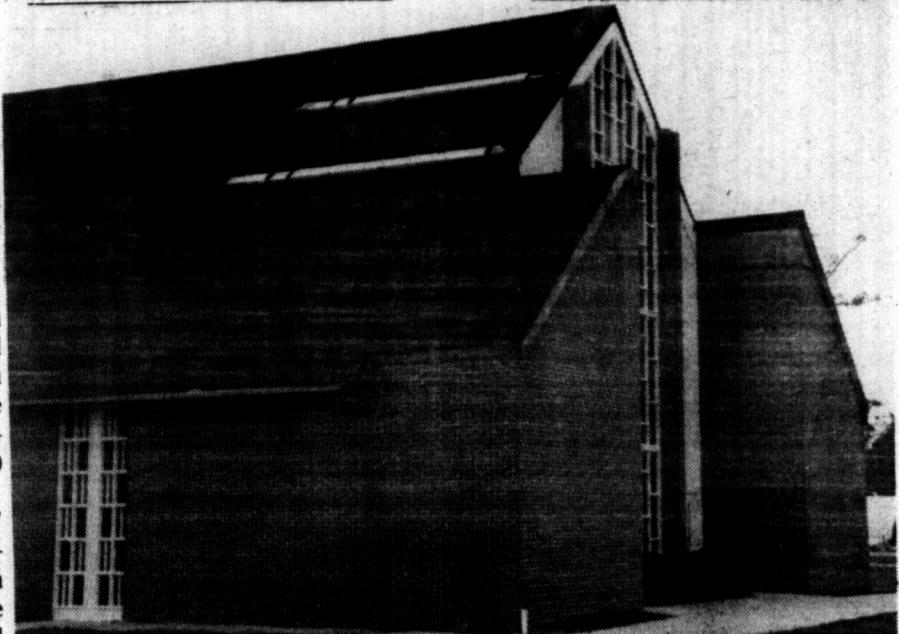
Arguing against Kurtz's request, Senate legal counsel Michael Davidson said there is no provision under congressional rules or history for an individual to demand to be heard. He added the invitation of guest chaplains has not changed the function to include anything other than an opening prayer.

Davidson argued the dictionary defines prayer as "evoking divine guidance," while the plaintiff wants to outline his philosophical view.

Kathy Palen writes for the Washington Bureau of Baptist Press.

Thursday, November 28, 1985

BAPTIST RECORD PAGE 13



Temporary repairs to First, Gautier, keep the sanctuary dry.

Elena cleanup work continues on coast

(Continued from page 3)
were greater than first estimated. There were about \$32,000 in damages. The property, still owned by Ridgea Heights Church, is being purchased for the black congregation by the Jackson County association, with sponsoring church, Ingalls Avenue, planning to finance the rest of the purchase price of \$220,000. The association is investing \$25,000, which represents the land value, toward the purchase.

Ingalls Avenue itself suffered \$132,000 in damages to Elena. It lost its steeple, a major hole was made in the sanctuary, and a partial replacement of the sheetrock was necessary, as was new carpet. The educational building also suffered ceiling and carpet damage.

Graceland Church was still trying to settle its insurance claim last week. The final church estimate of damages was \$145,000. The education building lost its porch and roof and had two inches of water in it. The sanctuary lost its steeple, front porch, and half

the roof. Said deacon Steve White, "everytime it rained, we had to run down and mop it out." That was until 12 days ago when the temporary repair was completed.

The Mississippi Baptist Foundation gave Orange Grove Church and Midway Church, \$2,000 each for repairs. And the Mississippi Baptist Disaster Relief fund provided checks for \$2,000 to Griffith Street Church, \$2,000 to East Howard Church, \$500 to Broadmoor Church, and \$2,338 to four individuals whose homes were damaged.

The Jackson County Association offices, which sustained roof damages, had yet to settle with the insurer. The offices were temporarily moved to the Indian Center in Passagoula. And one of the two seamen's centers which were destroyed was being replaced. The association has purchased the mobile trailer from the Gulf Coast association which is being forced to move from the port, meeting for now at First Church, Gulfport.

"What did they teach you at school today, sonny?" "Oh, the teacher told us all about Columbus who went 2000 miles on a galleon." "She did, did she? Well, don't believe all she tells you about those European cars, my boy."

Hotels listed for St. Louis meeting

ST. LOUIS (BP) — Hotels will be reserved for use by the housing bureau at the 1987 Southern Baptist Convention have now been listed, said Tim A. Hedquist, SBC convention manager.

Hedquist said 20 hotels — involving an estimated 5,200 rooms — will be included in the housing bureau block, releasing other rooms for reservations by individuals or groups. He added release of the other hotels is "earlier than in the past, but we are ahead of schedule in convention preparation."

He said the list is being released "because some of the hotels already are being bombarded with requests for reservations" for the mid-June meeting in 1987.

The SBC retains about 4,500 to 5,200 rooms for use by the housing

bureau. Those rooms are assigned by drawing from requests mailed Oct. 1 or 2 of the year preceding the convention, Hedquist said. The system was established to allow individuals an opportunity to obtain rooms for the annual meeting.

The hotels reserved for SBC use, he said, are:

Adam's Mark/St. Louis, Bel Air Hilton, Best Western St. Louisian, Clarion, Embassy Suites, Holiday Inn Market Street, Holiday Inn Riverfront, Marriott's Pavilion, Mayfair, Omni International, Radisson St. Louis, Rodeway Inn Downtown, Sheraton St. Louis,

The Chase, Cheshire Inn & Lodge, Forest Park, Howard Johnson Midtown, Inn At The Park, Quality Inn-St. Louis, and University Plaza.

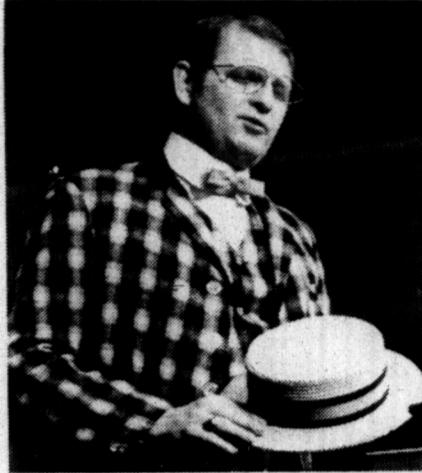
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D. W. Moulder (a.k.a. Wayne Spencer of Sontag), a Depression era minister, speaks to the convention. He was one of several characters from history who addressed the 150th annual meeting.

Ray celebrates 50 years as Myrtle pastor



Percy Ray will be honored for his 50 years of service as pastor of Myrtle Church, Myrtle. The celebration will begin at 7 p.m., Fri., Dec. 13, and going through 12:30 p.m., Sun., Dec. 15. A reception will be held from 2:30 to 4:30 p.m. Sunday afternoon in Bethany Building at Camp Zion.

Ray, a Mississippi native, was born May 21, 1910. He worked with the Home Mission Board from 1935 until 1949. During this time, he started, built, and dedicated, debt-free, 38 Southern Baptist churches. On June 26, 1949 Ray, with R. G. Lee, dedicated eight churches in five states in one day.

In 1949, he left the Home Mission Board to build Camp Zion, which consists of ten buildings. A tabernacle, when finished, will seat 5,000 people. Two conferences are held each year at Camp Zion. A preachers' conference is held in March and a youth conference is in August. The conferences average from 1,200 to 1,800 each in attendance.

Pastors' conference photos



Marian Lee of Hattiesburg, sings during the pastors' conference at Van Winkle Church.



Johnny Hathcock, pastor, Bethlehem, Yazoo; Charles Hill, member of First, Durant; Gary Reichenbach, pastor, Silver City; and Steve Young, pastor, First, Louise, talk just before the pastors' conference.



An intercollegiate choir performs during the convention.



Rhonda Eldridge of Jackson interprets Joel Gregory's message for a deaf person during the convention sessions.



Don O'Quin, pastor, First, Charleston; Bob Self, pastor, First, Brookhaven; and Robert Wall, of Mississippi College, talk during the convention.



Martha Bacon of Clinton, sings during the convention.



John Bisagno, pastor of First Church, Houston, Tex., was a convention speaker.



Volunteers led by Mrs. Frances Smira of First, Jackson, operated the registration desk, registering messengers throughout the convention.



Ag Fellowship mans booth

Mississippi Baptist Agricultural Missions Fellowship members manned a booth during the convention. Marc Howard, left, pastor of Calvary Church, Belmont, stopped by to accept some information. Handing him a brochure is Fred McCrory, Jackson, state veterinarian. Beside him in the overalls, is Don Blasingame. At right is Lowrey Compere, retired, former president of Clarke College. The Ag Fellowship is a part of the Brotherhood Department, Mississippi Baptist Convention Board. Its objective is to promote Christian service by members of the agricultural business profession in support of both foreign and home mission work. Another who helped with the booth, not pictured, was John Carr.

"I was in the Spirit on the Lord's Day"

Revelation 1:9-18

As we assemble on this historic occasion in the life of Mississippi Baptists, we have a great heritage to look back on. From a



small beginning, we Southern Baptists have grown into one of the largest religious bodies in our state. For 150 years we have had our annual meeting in Mississippi. The things that God has been able to accomplish through Southern Baptists in Mississippi are remarkable.

The roots of this heritage are deep in the rural areas and small churches across our state. I am a product of a small rural church in our state. My first exposure to church-related activity came from this type of church. I am glad to be the pastor of one of those rural churches today. The small and rural churches, the urban and city churches have all played an important part in which we are today. The reason for the success that we see today is because of our forefathers' dependency upon the Holy Spirit of God. God's leadership and the willingness of our forefathers to be led of the Spirit has brought us to this hour and we are grateful. We must not abandon the very one that has brought us to such success — The Holy Spirit of God. As we look ahead to the days of joy and victory as well as the troubled times that may come, may the Holy Spirit be our guide too.

In the first chapter of Revelation, we see the formula that can carry us on to greater success. John let himself be an example of how we can be assured of victory when he said in verse 10 "I was in the Spirit on the Lord's day." He tells us a number of things that happened in his life because he was in the Spirit. With all the problems that we face, we would do well to be as John was — in the Spirit at all times. If we stay in the Spirit this will solve all of our problems that we face. Our energies will be used to lift up Jesus Christ as we are commanded to, instead of the issues that are before us.

The verb "heard."

In verse 10 I read where it says, "I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet." The verb "heard" denotes attention. I'm convinced today that God has trouble getting our attention. We walk too far from God to hear him when he calls many, many times. We are busy doing the things that we desire instead of waiting for God's leadership.

When we are not in the Spirit, we are so busy with our own personal desires that we do not want to hear God and respond unto him. Adam and Eve did not listen to God when he came calling upon them. Adam and Eve had the best situation of any couple in the world. There in the Garden of Eden every care was taken care of. And in the cool of the evening God would come for a time of fellowship. But Satan entered into the garden and Adam and Eve partook of the forbidden fruit. God came for his time of fellowship and we read recorded in Genesis 3:10 where it says "Adam, where art thou?" Sin had entered into Adam's life and God called out for him and Adam did not give his attention unto God. I think that often times we Christians fail to give our attention to God because of sin in our lives. Is that true of us today? May we examine our lives and confess our sins and give our attention unto the Lord.

I look at people who constantly seek to be more like the Master and they are the ones

who see the need of making rededication and renewing of their vows unto God. John knew the voice of Jesus Christ. When he heard the voice of the Spirit of God speaking to him it was not an unfamiliar voice and John knew what to do. We are commanded in I Thessalonians 5:19, "Quench not the Spirit of God." You and I can wait too long to acknowledge him and therefore we can miss out on opportunities to serve him. There is a time limit to God's Spirit wooing us even as Christians to do what we ought to do. It is recorded in Genesis 6:3 — God speaking, "My Spirit shall not always strive with Man." If you and I are in the Spirit, my friend, we will give our attention unto God. We find John saying, "I heard behind me a great voice as of a trumpet." Does God have your attention today.

The verb "turned."

We see a second verb here as we go to verse 12. We read I turned to see the voice that spake with me." The verb "turned" denotes action. To hear is not enough, we must act upon what we hear. James worded it this way in James 1:22, "Be ye doers of the word and not hearers only." There is a lost and dying world out beyond the walls of this church and we have the message of life and hope and redemption. We need to perform actions according to what we know and what we have heard. God holds us accountable for carrying the Word of God to a lost and dying world.

I read the story several years ago of a man who had the day off and went out to his favorite spot on the beach. There he got ready with his umbrella and the magazines and newspapers to have a day of relaxation. A friend of his passed by and they exchanged greetings and the man went on down the way. The man was busy reading his books and magazines when he faintly heard the cry of help. He continued to read and shortly another cry for help came more clear and distinctly. He looked down the way and a crowd had gathered there. He made his way down to the crowd and as he pushed his way through the crowd, he saw the lifeguard bringing in his friend who had drowned out in the depth of the ocean. He was heard to say, "If I had only gone when I first heard the call, my friend might still be alive."

I ask this afternoon, "Do you hear the cry of that lost person out there in the world? Are you willing to go with the message of hope and redemption?" When we are in the spirit, we will turn and give our attention unto God. When we perform actions that are pleasing unto God, then we can rest assured that we will be bearing fruit for the Master. In Matthew 7:16, we read where it says, "Ye shall know them by their fruit." I ask you — Are you in the Spirit? Have you yielded yourself unto the Lord? Are your actions according to the fact that you are in the Spirit? John acted when he was in the Spirit.

The verb "saw."

I go again to verse 12 and I see the third verb. "And being turned I saw seven golden candlesticks." The verb "saw" denotes a revelation. When a person is in the Spirit, God will give a revelation unto him. You and I need to keep constantly before us the revelation that Jesus Christ is the light of the world. Listen to what John 9:5 says; Jesus said, "As long as I am in the world, I am the light of the world." John 14:6 tells us "I am the way, the truth, and the light. No man cometh unto the Father but by me." We need to constantly keep that revelation before us.

When you and I are in the Spirit, God will

Convention Sermon
By Roy Myers,
Pastor, Rocky Creek

give us a revelation and we can see what God has on his heart. We can catch a vision of the world. The wise man said in Proverbs 29:18, "Where there is no vision, the people will perish." We would be different if we could see the world as Jesus sees it today. His concern will become our concern. The vision and the revelation will make us forget our little selfish things. He will help us to see something far bigger than what we personally are wrapped up in. God will reveal his heartaches unto us as his leaders and as his children, if we are in the Spirit.

I shall never forget an experience that I had in Vicksburg many years ago. After a long day, which extended into the night, I was headed home and I started up the hill by the city cemetery. I paused a moment at the entrance of that cemetery; got out of my car and walked around just for a moment of relaxation and solitude in the quietness of that night. As I stood on that hillside looking across to the other hillside where there was a large number of homes, I heard a voice speaking to me. A revelation came to me from God that night, and a voice said to me as clear as I hear my voice this afternoon, "Roy, there are people over there in those homes that are dead spiritually as the people are dead physically here in this cemetery." I want you to know for some four or five years, I labored under that revelation from God. I could not get away from it. I am grateful because we were able to reach many people on the other hillside for the glory of the Lord Jesus Christ. I'm saying unto you, my friend, that we need to have a revelation from God. If we are in the Spirit as John was, we will have a revelation from God. He'll show us what to do and he'll lead us in how to do it.

The verb "fell."

I look at verse 17 and see the fourth verb, "When I saw him, I fell at his feet as dead." The verb, "fell" denotes humiliation. Humility must be a part of our life. Oh, we as Baptist today, sometimes are so proud until we have forgotten to be humble and God cannot use us. John saw the need of a spirit of humility in his life. Obadiah verse 3 tells us "The pride of thine heart hath deceived thee." We must get the pride out of our lives. We cannot rest upon the laurels of the past, no matter how great they are. God is concerned about what we are going to do in the present and in the future. If you and I are in that Spirit of humility, we will not have time to be a gossip. We will not have time to be a busybody. We will yield unto the Lord and let the Lord use us as never before, for his glory.

Someone has said we could win the world to the Lord in a short time if we didn't care who got the credit. Pride can be our downfall and many souls will end up in a devil's hell. Let's be in the spirit of humility. If we are in the Spirit, there will be humility. John said "I fell at his feet as dead." He became clay in the potter's hand for the use of God and his glory.

The verb "laid."

There is another verb found also in verse 17 where it says "And he laid his right hand upon me saying unto me, fear not." The verb "laid" denotes exaltation. We look at the other four verbs and we find this is the action of John. When John was willing to hear, willing to turn, willing to see, and willing to fall humbly before the Lord, God took up the action. God began to do his great works; he never fails to bless his people when they are in the Spirit. John was able to see things that no man had ever seen. He even got a glimpse

of heaven to share with you and me. It would have never happened if he had not been in the Spirit and humbled himself and let God take hold of his life. When we humble ourselves before the Lord, we can rest assured that God will use us.

I see God as he gives forth a marvelous comprehensive revelation of the glory of the Lord unto John here in verse 17 & 18. It has five disclosures of the glory of God. We hear him saying "I am the first." He tells John what he was from the very beginning. Jesus is the one living and true God. Before anything else came into being our Lord was there. Then we find that he tells us what he became in time. He said "I was dead." Yes, he died on the cross and he told John about that. Then as we go a step further we find he tells what he was when John saw him. He says "I am alive forevermore." He is the living one. Death has no hold on him. He lives and gives life to those who accept him. He goes a step further and tells John what office he holds, "I have the keys of hell and of death." Our Saviour has entire control over human destiny. I am in control of everything is what he is saying. Then he tells John what he will be at the end when he said "I am the last." He said to John "I am the first and the last and I can take care of what is between." What a marvelous revelation of the glory of our God.

When we are in the Spirit, I say unto you that we too can have such a revelation of the glory of God. Why are we working for God? Why are we laboring day in and day out? Is it so that we can have our names on the headlines of the state paper? I trust not, friend. It ought to be for one purpose and one alone and that is to bring honor and glory unto the matchless and holy name of God. When we are in the Spirit we can rest assured that the Spirit will be in control and we will work for his glory.

I have a concern about what mankind may think of me, just as any human being would. But I say unto you I am more concerned about what my Saviour thinks of me as I labor for him. I want to be like John was. I may never write a book. I may never have a revelation in the sense of seeing heaven as John saw it. But I am convinced that the same God that was on the throne in his day is on the throne today. When I am in the Spirit, God will give unto me things that I need to help carry on the ministry that God has called me to do.

I ask you, Mississippi Baptist, "Are you willing to go in the Spirit? Are you willing to let the power of God penetrate through your life and be as John was there in the book of Revelation as he had that vision and as he was filled with the Spirit?" I beg of you, I plead with you, my fellow ministers and laity alike. Let us be in the Spirit so that honor and glory will be given unto God and that lost souls would be saved and join us in the conquest of the Kingdom of God. Yes, John said, "I was in the Spirit on the Lord's day." My prayer for Mississippi Baptists is, "Let's be in the Spirit everyday for the glory of his Kingdom and see the results that will bind us together and cause us to have a Spirit of unity that would cause Satan and the gates of hell to shake because of our commitment to the task of evangelization of the world.

Today church members stand beside the stormy seas of the 1980s. Human wrecks are everywhere: men and women going down to destruction, but as George Truett often put it. "If we abide in Christ and do our best for the Master, then the risen Christ will be our motivating power and will transform our lives."

May we be able to say with John "I was in the Spirit on the Lord's day." God help us to be in the Spirit every day. Amen and Amen.

Myers is pastor, Rocky Creek, Lucedale.

Baptist Record

- Life and Work: *Dealing with prosperity*
- Uniform: *The announcement*
- Bible Book: *Daniel and his friends . . .*

The announcement

By Anthony S. Kay

Isaiah 9:1-7; Luke 1:26-56

Everyone likes to receive good news. Luke and other writers of scripture will give us several installments of God's redeeming plan for the ages. Luke begins with the announcement to Mary. Let us observe some significant facts about this pronouncement.

I. Mary the favored one — Perhaps the most important statement that can be made about Mary is "thou art highly favored, the Lord is with thee" (v. 28). Mary had been chosen to give birth to God's son. Of all the women of the world, she alone was chosen. Two significant facts are brought out in the narrative. (1) Mary was still a virgin, and (2) she was betrothed to Joseph.

In assuming the person of Mary as one favored by God, we should not think in terms of her as being a source of grace. "There is no basis in the text for the idea that Mary was 'full of grace' in the sense that she thereby became a source of grace. The passive participle translated favored one declared that Mary was the object of God's grace or unmerited favor" (*Broadman Commentary*, Vol. 9, p. 22).

The greatest favor a Jewish maiden could hope for was to be chosen as Messiah's mother. The beauty of this drama is that God in his surprising way chooses a simple Galilean maiden as the instrument of his miracle.

II. Jesus the virgin born — Writers of Christian theology have said much about the virgin birth of our Lord. Indeed, one's concept of Christ's birth has often been a test of fellowship and acceptance. Hobbs states, "The virgin birth of Jesus, along with his crucifixion and resurrection, forms the triumvirate of salvation" (*Hobbs, What Baptists Believe*, p. 33).

Hobbs further suggests that the crucifixion, resurrection and the whole gospel hinges on this important reality. The virgin birth is taught throughout the Bible. The annunciation states that Mary is to give birth to a son. This shocking news, since she was a virgin, prompted her to respond, "How shall this be?" (v. 34).

The answer comes to her in the statement: "And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (v. 35).

Clearly, God is at work. He is using a human instrument (Mary) to accomplish his divine purpose (Jesus) through the person of the Holy Spirit. As man, Jesus (*yahweh* is salvation) enters the world. He is both man and God and is the one, the only one, the only one of his kind. The title "Son of God" marks Jesus off from all other men. He has a relationship to deity

that no other man can claim.

To summarize this encounter of Mary's with the angel, let us note these essentials: Mary, a virgin maiden was chosen by God for a specific purpose — to give physical birth to the Son of God. Jesus was born as God in flesh as fulfillment of messianic prophecy. The best answer to all questions concerning the virgin birth (and Mary raised the first one) is "For with God nothing shall be impossible" (v. 37).

This is the announcement for all to hear: Jesus the King shall begin his kingdom!

Kay is pastor, First, Calhoun City.

force. The "if not" of verse 18, does not imply any lack of ability on God's part. It is a matter of his will. In essence, they said, "Whether God sovereignly chooses in his infinite will to deliver us is beside the point. We will not bow down before a graven image." They had backbone. Something held their knees firm.

Nebuchadnezzar ordered these youths bound and thrown into the fire. It was seven times hotter than normal fire. The soldiers who carried out the execution order got too close to the flames and burned to death. But when Nebuchadnezzar looked in the furnace he was astounded at what he saw. He did not see three men cringing and withering up and then disintegrating in that flame of fire, but he saw four men and the fourth was like "the son of God." The great shepherd in heaven saw that three of his lambs were in trouble and he leaped down from there into the furnace as their deliverer and companion.

Perhaps those youths were reciting this Scripture in that furnace: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

Harris is pastor, Colonial Heights, Jackson.

Daniel and his friends faithful to God

By J. Gerald Harris

Daniel 1:8, 14-17; 3:17-18, 26-28

The book of Daniel naturally divides itself into two parts. The first six chapters relate dramatic historical events from the life of Daniel. The last six chapters must be described as apocalyptic literature because they are intriguingly prophetic. The book reveals the power of God and portrays Him as overcoming all manner of opposition in order to faithfully fulfill all of His gracious plans and promises. Initially, we note the power of Jehovah God demonstrated in the character and conduct of Daniel and his daring companions.

I. A refusal to indulge (1:8, 14-17) — Daniel and his three Hebrew companions were captives in Babylon under the administration of King Nebuchadnezzar. In this strange land there were actually three things of a distinctly heathen nature with which

Daniel and his friends had to contend. First, they were subjected to the heathen schools of Babylon (v. 4). Although they were taught by these ungodly instructors they did not have to accept every philosophy or believe every element of heathen lore. No doubt they remembered the example of Moses who experienced a similar fate without detriment to his faith.

Secondly, these youths had their names changed (v. 7). For example, Daniel, meaning "God is my judge," had his name changed to Belteshazzar, a pagan appellation meaning "whom Bel favors." Surely these Hebrew youths did not use their new names, but they had no control over what the heathen people of Babylon called them.

Thirdly, they were instructed to eat the food and drink the wine which came from the King's table. It is likely that some of the food urged upon

them was forbidden in the Deuteronomic law. No doubt the means from which this food came were probably pagan feasts in honor of pagan gods.

Daniel determined that to share in such a feast was to compromise his convictions. He "purposed in his heart not to defile himself." He did not want to become contaminated with the defilements of a pagan culture. While he had no control over the teaching material they tried to pour into his mind, and whereas he could not circumvent what people called him, he knew that he could refuse to partake of the king's menu; and he did refuse. Like the apostle Paul, he was able to say, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

God always honors faithfulness. The refusal of these youths to indulge themselves in the king's food and their

commitment to a diet of vegetables and water, produced obviously good results. In addition to the physical benefits of this refusal to compromise, God endowed these youths with "knowledge and skill and all learning and wisdom" (v. 17). To Daniel was given the very special talent of understanding visions and dreams.

II. A resistance to idolatry (3:17-18, 26-28) — The third chapter of Daniel reports Nebuchadnezzar having a golden image erected in the plain of Dura to commemorate his glory. It was agreed and decreed that anyone refusing to bow down to this image of gold would be cast into the fiery furnace. However, as we observe in our text, the three Hebrew youths preferred death to disobedience. They resisted the call to idolatry.

Indeed, these faithful young men were convinced that God was able to deliver them from any destructive

Dealing with prosperity

By David W. Spencer

Hosea 10:1-2, 12-14; 12:1, 6-9

A common saying in our days is "Don't bite the hand that feeds you." For many years now we Americans have been enjoying God's goodness and mercy and yet all the time we seem to be growing distant in our relationship to God. The same thing happened long ago in Israel:

I. The essence of Israel's sin (10:1-2)

Outwardly, conditions in Israel seemed to be the best ever. Even religion was sharing in Israel's wealth as building programs were undertaken to erect new altars across the land. The only trouble was, most of these altars had very little effect for righteous living on the people. (See Hosea 8:11.)

The real condition of Israel could not be determined from the proliferation of new places of worship. You had to look deeper to see the reality of the situation. When God looked at the hearts of the people of Israel, He was

disturbed. Hosea described their hearts as "false," "smooth," "slippery," or "deceptive." Today we might say that their hearts were "teflon-coated." Righteous living just wouldn't stick to their smooth hearts.

II. The harvest of Israel's sin (10:12-14)

This time Hosea refers to sowing and harvesting a crop. In verse 12 Hosea begs the people to plow up their fallow ground and put in the seed of righteousness. Instead, though, they were sowing a different crop: iniquity! This word, often translated "wickedness," was the exact opposite of God's character. Imagine the insanity of it all: Israel was planting wickedness and expecting a harvest of blessings from God! This practice continues today as many people "sow their wild oats" on Saturday night and then come to church the next day to pray for a "crop failure." In verse 14 God warned the people that they

would only reap what they had sown.

III. The futility of Israel's Sin (12:1)

Few verses in the Bible more powerfully capture the image of ancient Israel and modern America than this one. "Chasing the wind," "herding the wind," or "feeding on the wind" are graphic pictures of a life of futility. When life without God is analyzed, the report is a life of futility, of pointless existence, and of wasted days. Israel's futility was seen in her frantic attempts to strengthen the nation with the support of foreign nations.

IV. The accountability for Israel's sin (12:6-9)

There were three things Israel could do with the help of God to change this wretched condition. First, they had to repent or "make a U-turn" so they were headed back toward God. Second, they had to guard or hold onto covenant love and justice. Third, they had to wait continually on the Lord.

Having prescribed the method for Israel's recovery, Hosea now reminded the people that they were accountable to God who knew all about them. Verse 7 is a sobering word play on the word "Canaanite" which is translated "trader" here. Instead of replacing the wicked Canaanite tribes with the righteousness of God, Israel has assumed the role of the Canaanites!

Israel had become infected with the "success syndrome" of the times. (See v. 8) A good lesson for our times can be seen here: Success does not always mean one is living in a right relationship with God.

The final warning in verse 9 means that unless things drastically change Israel can expect to lose it all and return to a life of wandering and tents as they often commemorated in the Feast of Tabernacles. Unconsecrated prosperity was the downfall of Israel.

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